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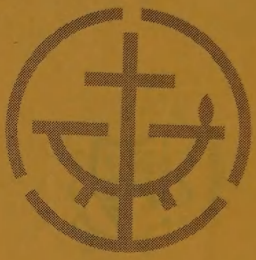
MEMOIR

OF

DANIEL CHAMIER

MINISTER OF THE REFORMED CHURCH



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MEMOIR

OF

DANIEL CHAMIER,

MINISTER OF THE REFORMED CHURCH, ETC.

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MEMOIR

OF

DANIEL CHAMIER,

MINISTER OF THE REFORMED CHURCH;

WITH

NOTICES OF HIS DESCENDANTS.

LONDON:
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PREFACE.

BAYLE, in his celebrated Dictionary, in writing of Daniel Chamier, remarks: — "On ne peut qu'être surpris de voir que personne n'ait fait sa vie. Il n'y a au monde que les François qui soient capable d'une telle négligence. Si Chamier étoit d'une autre nation, son histoire, assez ample pour souffrir la relieure, paraîtrait dans toutes les Bibliothèques, vu surtout qu'il laissa des fils qui furent de sa profession et dont la postérité est encore dans la ministère."

Although, therefore, ample materials once existed for such a work, perhaps even in the time of Bayle (who wrote towards the close of the seventeenth century), such a task has been rendered more and more difficult, and has now become, perhaps, altogether impossible, from the many convulsions and revolutions which have from time to time shaken the French empire,

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all more or less attended by destruction to the municipal and other records of the country, added to which, the rancorous animosity felt by the Romanists towards those of the Reformed Religion, controlled as it had been for the space of nearly a century, would prompt them, upon the Revocation of the Edict of Nantes, in 1685, to root out and destroy every trace that remained of those hated antagonists, who had for so long a period defied and set at nought the whole power of the Church of Rome,—in proof of which, it is stated in a letter from Montauban, that even at that place, where Chamier lectured on Theology, and where he met his death, there exist, neither in the Libraries of the city, or of the Faculty of Theology, nor yet in the Registers of the commune, any traces of that eminent man, and the writer ascribes their destruction, equally to the oppressors, as to the oppressed.

The following pages originate from the desire of one of his descendants to place upon record, the descent of his family from one, who has not only been styled the Soul, the Organ, and the Hero of his Party, but the Defender, the Apostle, and the Martyr of the Protestant Church of

France.[1] In the pursuit of evidences to this effect, the ancient MSS. of the family have been examined, and found to contain anecdotes and notices of eminent individuals, connected with the Courts of France and Berlin, which gave to them an interest far beyond that of mere personal history. From these papers, such passages have been selected as appeared to be most worthy of note; and added, to the scattered notices of Chamier and his descendants which are to be met with in the pages of French history, they form, together, a slight tribute to the memory of a great champion of the Protestant Church, which will be perused with pride and pleasure by his descendants, and not, perhaps, without interest by the general reader.

College of Arms,
April, 1852.

William Courthope,
Rouge Croix.

[1] Dictionnaire Géographique, Historique, et Politique des Gaules, et de la France. Par M. l'Abbé Expilly, Chanoine Trésorier en dignité du Chapitre Royal de Tarascon.—Amsterdam, 1766. Art. *Montélimart.*

MEMOIR

OF

DANIEL CHAMIER,

MINISTER OF THE REFORMED CHURCH,

WITH

NOTICES OF HIS DESCENDANTS.

THIS family is descended from one of those indomitable opponents of the Church of Rome, whose deep learning and fiery zeal kept alive in the South of France the spirit of the Reformed Church, at a time when the avowed dislike of the sovereign, Henry of Navarre, to several of its leaders, and his treachery to the Church itself,[1] aided by the machinations of the Jesuits, and (it must be confessed) the violent

[1] We have the authority of Sully for the statement that it was Henry's chief desire to destroy the Huguenot faction, if it could have been done without war, and the destruction of his provinces.—"Histoire du Calvinisme," par Soulier, 1686. Epistre.

bearing of some of its own ministers, had well nigh deprived it of those privileges and immunities which had been conceded in the edict of Nantes.

The life of DANIEL CHAMIER (the individual to whom we refer) is, for more than a quarter of a century, to be found in the History of his Party: he rose into distinction and eminence with that great achievement of the Huguenots which wrung from King Henry a full recognition of their Civil and Religious Rights; he fell at the moment of their greatest triumph—a triumph brought about by his own courage and eloquence —but a triumph so isolated and so barren that it preceded but a few months the treaty of Montpellier, by which the Protestants lost a portion of those political advantages which Chamier's life had been a struggle to maintain.

DANIEL CHAMIER, born in Dauphiné, was the son of Adrien Chamier, a Minister of the Reformed Faith, and the first of his race who had abjured the errors of Rome. Little is known about his parents, or his own early career; the first notice which occurs concerning him is on the 5th Aug. 1587, upon the occasion of an onslaught made by the Huguenots on the Leaguers

who had surprised the city of Montelimart: the battle was, as usual, to be prefaced by a prayer, and Chamier's served all the purposes of an harangue; the result was the complete defeat of the Catholics, with considerable loss.[1] His subsequent career was probably a distinguished one, for he next appears upon the page of history, as Secretary to one of those assemblies of the Reformed, which taking advantage of the difficulties that beset the king in his Spanish wars (when he had need of every aid his kingdom could afford), exercised a policy and pertinacity in urging on their demands, which was but ill-endured by the chivalric monarch to whom they were addressed. Chamier acted as Secretary to the Assembly convened at Saumur, 14th of March 1597, and as such, answered the letter addressed to it by Henry, in which the monarch communicated the loss of Amiens, and entreated his Protestant subjects to lay aside all party dissensions, and assist him against the common enemy of France.[2] Chamier's answer is a mixture of the casuistry of the schoolman with the policy of the states-

[1] D'Aubigné, "Hist. Univ." vol. iii. p. 34.

[2] "Hist. du Calvinisme," p. 279.

man,—at once filled with professions of loyalty and attachment, but denying the possibility of evincing them, whilst the King resisted their remonstrances; he concludes the letter in these words:—"Having them (that is, their desires) we protest that we will be content, as also do we protest never to be content whilst deprived of them,—never to be the homicides of ourselves, or the authors of our own ruin, which we supplicate your Majesty to oppose, as courageously and with as much good will as you have done in former times."[1] Nearly twelve months passed in delays and remonstrances, during which Chamier was employed by his party to arrange with De Thou, and the other of the King's Commissioners, MM. de Schomberg, de Villeroi, and de Calignon, the provisions of the edict of Nantes, which was not only made to contain everything of advantage which had been wrung by the Huguenots from the former sovereigns of France, in various Acts of Pacification, but Chamier, who was employed three months in the work, boasted that nothing had been forgotten which could

[1] "Hist. du Calvinisme," p. 283. See the letter at length, Appendix I.

tend to the firm establishment and security of his Church:[1] when, at length, all was concluded, Chamier was nominated by the Assembly then sitting at Chatelherault, as one of the four Deputies (and the only Minister) to receive the edict from the hands of the King's Commissioners, which he did on the 30th April 1598. He was at this time Doctor of Theology, and Minister at Montelimart, which latter preferment he had probably held some years. In the June following, he was dispatched to Montpellier to inform the National Synod of what had been done in the affair of the edict. In 1601 he was deputy to the Court to supplicate permission for the continuance of the sitting at Saumur; and although we find him henceforward taking a prominent lead in the political affairs of his party, he was not the less intent upon those learned controversies which caused one of Scaliger's correspondents to write from Geneva, about the commencement of the 17th century, that "if Chamier went on as he had begun, and found ready printers, he would give the world as many volumes as Baronius in his

1 "Histoire des Revolutions, &c. en Matière de Religion," par. M. Varillas, à Paris, 1686. Epistre dédicatoire.

'Ecclesiastic Legends.'"[1] In 1599 he printed, at Geneva, in octavo, his "Epistolæ Jesuiticæ;" in 1601, at the same place, "La Confusion des Disputes Papistes;" and in the same year, also at Geneva, "De Œcumenico Pontifice Disputatio."

It was just prior to this period that he had a controversy with the Jesuit Coton (who afterwards became the King's confessor), in which both (as might be expected) pretended to the advantage, for it appears that the learning and scholarship of Chamier, proving too much for his adversary, the latter was reduced to save himself by dazzling his auditors by his eloquence, and concealing the true object of dispute within the brilliancy of his digressions.[2]

However doubtful the advantage to either side, Chamier had risen to such influence in his Church, that he was chosen, in Oct. 1603, President of the National Synod of Gap, one of the most celebrated of these assemblies for the boldness and audacity of the matter they took upon themselves to discuss, resulting in the additional article then and there added to

[1] Epistle from Simon Goulart to Scaliger.

[2] "Hist. of the Edict of Nantes" (1694), vol. i. book. ix. p. 432.

their Confession of Faith,—declaring the Pope to be Anti-Christ. Ferrier, one of the Ministers, and Professor of Divinity at the Royal College of Nismes, had, with even more than the usual boldness of these people, preached this doctrine, and having obtained the second place in this Assembly, he here caused the matter to be debated, and (Chamier, the President, being of the same opinion) his doctrine was approved,—"That the bishop of Rome was properly the Anti-Christ, and the Son of Perdition foretold in the Word of God," &c.[1] The King was deeply incensed at this affront to the religion he had adopted, especially from men to whom he had within so short a period yielded all that they desired of liberty in their own religious worship; and we cannot be surprized to find that the affection and fidelity of subjects, who had such thoughts concerning the religion of their sovereign, became matter of suspicion, nor that Chamier himself became personally odious to the King, as the President of a synod which had so greatly insulted him; but in proportion as he came to be disliked by the Court, so did the estimation in which he

1 "Hist. of the Edict of Nantes," vol. i. p. 457.

was held by his own party increase.[1] Simon Goulart, in an epistle to Scaliger, speaks of Chamier having, in 1606, quitted Montelimart for the Professorship of Divinity in the academy of Die: if such were the case, he did not long remain there, but returned to his first post; and his having quitted it at all is rendered very improbable, by the fact of our finding the almost equally famous Theodore Tronchin, Professor of Theology at Geneva, and god-son of Beza, spending some months of the year 1606 at Montelimart, on which occasion there arose between them a warm attachment, which probably led, some half century later, to the union of their grand-children.

In 1607 was convoked the Synod of Rochelle, where, after several fruitless deputations to the

[1] In 1603, he and Ferrier were made the subjects of one of those infamous deceits, practised by Coton with the intent of destroying them, and which ought to have recoiled upon the perpetrator. The circumstance was as follows:—"A woman, who pretended to be possessed, was to answer certain questions propounded by the Jesuit,—these questions, very many of them, concerned the Reformed, and both questions and answers had been prepared by Coton. The imposition was discovered, but so great was his influence over the mind of the King, that he lost but little, if any, of his favour."—"Hist. of the Edict of Nantes," vol. i. p. 464.

Court, with propositions unpalatable to the King, Chamier was deputed to carry their remonstrances thither, together with the nomination of two Deputies, Villarnoul (for the nobility) and Mirande (for the second order) to be by him confirmed, although Henry had expressly ordered that six individuals should be returned, to the end that he might be the better enabled to choose such as would be agreeable to him. As we have before remarked, Chamier was personally disliked by Henry, as being one of those "hard skulls that nothing works upon, with a heart that neither threat nor promise could move;" it is not surprising, therefore, that we find him subjected to a series of delays and annoyances, detailed by him in his journal of this period, which has been preserved in his family, in which we discover several remarkable particulars in regard to Sully and other distinguished individuals about the Court of Henry of Navarre, and from which we learn, also, the exact position that Chamier occupied in the monarch's estimation.

The following extracts, freely translated from it, will be found to contain matter of considerable interest:—

Extracts from the Diary of M. Chamier on his Journey to Paris, 1607.

"On the fourth day, *viz.* Thursday, Nov. 8, arrived at Fontainebleau, and on the next presented myself to Marshal de Bouillon, and stated the occasion of my coming; commanded to draw up a memorial touching the College, which I presented on the day following, and took occasion to observe to M. du Fresne that the King's anger towards me personally, in calling me mutinous and seditious, was the more bitter because I had no means of justifying myself, and I entreated that his Majesty would grant me opportunity of clearing myself from such charges. It appeared that the King had even then been speaking of me to M. de Cazes,—had called me a mover of sedition, and threatened that if, in conversation with him, I said anything that caused his anger, he would put me where I little thought of. On the Sunday received intimation that his Majesty would see me on the next day, and I consequently awaited his going out, and followed him a long time through the alleys, without being able to address him: at last I caused the Duke d'Epernon to

notify my presence to the King, who put me off to another time.

"On Thursday, 15th Nov., M. de Bouillon obtained permission from the King for my presenting myself on the day following at his levee, which I consequently did, and was conducted by M. de Bouillon to the antechamber, but on the King's passing out was told that his Majesty could not speak to me then, because the Constable (whom he did not wish to know of it) was present. On Saturday, 17th, again waited on the King, but he was ill. On Sunday, preached at Bois le Roy; and on returning met the King going to the chase of the wild boar. On Tuesday, the 20th, by M. de Lomenie's directions, attended in the antechamber till eleven o'clock, and was then told the King could not speak to me at that time, but might do so at one o'clock. The same fate awaited me then, for his Majesty retired after dinner to the Queen's apartments; and I was told to await the levee of the next day. Attending, therefore, on the following morning, was again put off, by hearing that the King would speak to me in the gallery after dinner, but the Cardinal du Perron arrived, and as his Majesty retired with him the King only

noticed me by repeating twice, 'I will speak to you soon;' then turning to the Cardinal, he said in a low voice, 'Here is one of the worst of all the Ministers.' On the same day arrived at court, the Duke de Sully.

"On Thursday, 22nd Nov., the King gave me audience. I began by stating that I was sent on behalf of the Churches of Dauphiné—first, to thank him for the favourable answer he had been pleased to make to M. de la Columbière in the affairs of Holland, with which they were abundantly content, and entreated his Majesty to dispatch to the Prince the gentleman whom he had promised;—secondly, to supplicate his Majesty for the foundation of the College at Montelimart; and thirdly, to throw myself at his Majesty's feet, in consequence of the reports made by malicious people, who had caused me to be evil thought of by the King, through calumnies of which I knew not the purport, and to entreat his Majesty to believe that God had given me grace to know what was due to kings, and especially to know what was owing by the Churches to him, beyond all other kings.

"The King replied, 'That for the first, he would dispatch the gentleman to the Prince as

soon as he could;—for the second, he had not deemed it convenient to establish the College at Montelimart; but would see what his Council would say to it,' and then upon his making a short pause, I observed that the Churches' demands were only according to the tenor of the edict; on which the King replied, that the edict should be fulfilled, and that he had caused it to be made known that his will was not only to observe it, but also to add to it. As to the third point, the King observed that in truth many reports had been made to him of me, as of a violent, factious, and seditious man, who opposed himself to the sovereignty, and to the person of kings,—that in all the assemblies, as at Gap, Chatelherault, and others, I had shown myself ready for all occasions, so that even if a cat were to be whipped it was necessary I should do it;—that he esteemed such conduct strange in me, for that he had known my father in the suite of M. de St. Roman, and that he was not of such a mind;—that such conduct was not fitting in a minister, and that if persisted in, I should be exiled, not as a minister only, but a Frenchman, by one who was king, alike of ministers, priests, and bishops.

"I replied, that I had indeed been often employed by the Churches, but never in aught contrary to my allegiance; that I had faithfully discharged the trusts reposed in me, of which I could render a true account, not alone to those whose delegate I was, but would do the same to his Majesty, and felt confident that I had never failed in my duty to him; that it was no less true that I had often spoken freely of the great (and the King said, 'Yes! yes!') as of the Cardinal de Bondi, of the Archbishop of Ambrun, in conferences touching religion, which certainly was not to be imputed to me as a crime (the King said it was not that): then continuing, I observed that M. the Marshal de Bouillon had spoken to me of the discontent felt by the King at some conduct towards the Constable (the King said, 'Yes! yes!'); then said I, 'may I entreat your Majesty to permit me to explain.'[1] This was at the entrance of the park, where there was much mud,

[1] The Duke de Sully, in his "Memoirs," under the year 1607, says, "Henry was incensed at the disrespect shown by the minister Chamier to the Constable, in passing through Montelimart; I afterwards made the minister clear himself to Henry, of the faults charged upon him."—Vol. iv. p. 151, Ed. 1810.

so that the King said, 'Well! we will speak further in the garden,' and called for his horse: I followed him, but at the entrance of the garden, M. de la Force met and told me that the King complained of the length of the conference as unsuitable to his health, so that he would not again dismount, but would send for me another time. After dinner, when the King went to the chase, I was standing at the bottom of the steps descending from the guard-room to the lower court of the fountain; the King saw me and cried out, 'M. Chamier, Father Coton recognized you as soon as he saw you (he was dining with the King), and says he has written a great deal to you.' 'Yes, sire,' replied I, 'and so have I to him.' 'He will accost you,' said the King, 'when he sees you,—take care!' Shortly after met with Coton, and had some conversation with him; the same day I had a conference with Sully."

[From the conversation above referred to, we learn that the 2nd vol. of the "Panstratia" was then near completion, and that the former disputants separated very well content with each other; it also appears that Sully, in the conference, lectured him upon the manner in which

the assemblies and he, Chamier, behaved towards the King, and suggested a more conciliatory bearing towards a monarch in matters which were entirely dependent on his will, expressing his conviction in such case, that not only would the edict be then observed, but even greater advantages obtained; the discourse then turned on the report current of Sully's intention to change, and he closed his observations upon it by saying, that until they showed him a new Bible and a new Testament, which had never yet been heard of, he should not change his profession.[1]]

"On Friday, 23rd Nov., I dined with Sully, and pressed upon the minister the subject of the

[1] Sully says (in his "Memoirs") that the Protestant ministers had long, with the severest reproaches, accused him of having laboured to ruin their party in France by amassing such considerable sums of money for the King, and providing such an abundance of warlike stores, which they feared would be first employed against them. In vain did he endeavour to convince them that they had no reason to apprehend such designs from a prince like Henry; their prejudices made them always return to their former suspicions of him, in which they were confirmed by the affection the King showed for his son,—the free access all ecclesiastics had to his house, and many other circumstances, all of which, at that moment, concurred to persuade them of his breach of faith.—Sully's "Memoirs," vol. iv. p. 215, ed. 1810.

College at Montelimart; he replied that it ought to be left to the King's discretion; and when I urged that it was a part of the edict, he added, that good reasons must be furnished for it, for that when a good cause was undertaken, it should be known how to fight for it. Sully, during dinner, disputed learnedly upon the Papist doctrine of transubstantiation. On the next day I fell in with the Chancellor, who accosted me mildly, but nevertheless reproached me for the proceedings at Gap.

"On Monday following (26th) also met the Chancellor, and expressed a desire that commission should be continued to M. Lesdiguières and M. St. André for the execution of the edict in many places of Dauphiné, where it had not been carried out. On Tuesday (27th) I was informed of the King's desire that I should proceed to Paris to await him there. On going to see Sully, before his departure, I asked that nobleman who was conqueror? and he replied, that he cared little for such attempts; the King had been somewhat angry, but was appeased; that it was useless ever to tempt him by grandeur or riches; that, in short, I should never see him other than he was. On the 29th Nov. I left

for Paris, and took up my abode in the Rue St. Honoré: on Sunday, 9th Dec., preached at Charenton; on the 10th visited Sully, and on the next day bought three pair of spectacles for my mother and myself; on Sunday, 23rd., went to Charenton,[1] to receive the Sacrament, and the weather being very bad, with snow, ice, and wind, I fell down on my return, and injured my foot so much that I was conveyed home in the coach of M. de Chatillon, and kept my room for three days.

"On Friday, 11th Jan., 1608, informed by M. du Cros, that on the day previous the King had spoken of me in very reproachful terms, both to himself and to M. de la Noue, and said that in coming to the court, I had not become wiser, and that I had said that whether permitted or not, the assembly of the Churches should be held, and that I had also advised M. Lesdiguières[2] to put all the Papists out of

[1] Charenton was the nearest Protestant place of worship to Paris, and had been so since Aug. 1606; before that period, the Protestants had to go to Ablon, a distance of three leagues. At the present day, the descendant of Daniel Chamier, the Rev. William Chamier, has a Protestant church in the very centre of Paris.

[2] Francis de Bonne Lesdiguières, constable of France.

the garrisons; it was observed to his Majesty that I was in the city, and that the King might clear up that matter; but Henry replied, that I might not *deny* it, but that I was so full of subtleties, that I should be sure to *evade* it.

"On Saturday, 12th, had some conversation with M. d'Air on the subject of the Conference then spoken of more than ever; upon the King's naming the subject, M. d'Air had spoken of it as a grand and magnificent idea, worthy of such a monarch, but that it must be proceeded in without dissimulation; for that the ways of a fox, besides being unworthy of such a King, would only cause irritation: on the King replying that a beginning must be made in some fashion, the other rejoined that, hands so great as his might raise all the stone required to restore the church to the state in which it was during the first four ages: to which he replied that we should consent to it, provided the other party signed first; he did not, however, think that it could be brought about. The Cardinal du Perron had also spoken with M. d'Air, who had observed that the Pope would never consent to it, on which the Cardinal replied that

if it could not be done with the consent of the Church of Rome, it must be done without.[1]

"At my next audience I spoke of what had been told to me by Messieurs de la Noue and du Cros, of the King's anger at some statements made in regard to me: Henry replied that such statements had been made, and that I knew they were not false; I replied that there appeared to be two points of accusation—one regarding the assembly (on which the King said he was not so sure of that); and I protested never to have spoken in the way described. On the subject of the garrisons the King said, M. Lesdiguières had written to him, and I admitted having twice spoken to that effect, but on both occasions was commissioned so to do, and had never acted on my own authority; on which the King said, that we ought not to meddle with such matters, but pray to God, and leave to him the disposition of the garrisons. I replied that his edict had given us such places to keep, on which he remarked, that it was for him to interpret his edicts, as well as to make them, and that he ought not to be distrusted more

[1] D'Aubigné speaks of Du Perron having said the affair must be settled at Paris, and not at Rome.

than other kings. I said that it was not he whom we distrusted, but those of the opposite religion; the King said, such divisions ought not to be nourished; and it was to be feared we should end by acting like those of Holland. 'Holland! sire,' replied I; 'never can such wickedness enter our hearts.' 'That is well,' said the King; 'but one thing leads to another; be wise:'—and he departed.

"On Sunday, 13th Jan., had a long conference on the religious affairs of Europe with the Duke de Bouillon. On the 24th was told by M. de St. Auban, that the King had said to Father Coton, that he (Chamier), was a seditious person, and that Coton had replied, that he was both a skilful and learned man, and the King replied that, 'one was subject to be deceived.' M. de Verdun, observing to the King my chagrin at his anger towards me, his Majesty replied, that it was true, and repeated, that I *was* a seditious person, but agreed to give me another hour's conversation.

"On the 28th Jan., in an interview with the Chancellor, I was told by that functionary of the King's satisfaction at finding me to be a man of integrity, but that I ought not always

to be speaking the truth; that I had done right, however, in denying to the King the matter touching the garrisons.

"On Friday, 9th Feb., M. du Moulin called to see me; he had been required by M. the Duke de Sully, to furnish him with some passages from the fathers, against Transubstantiation, and he had at once given him twenty-five, and came to request me for others. He spoke of Sully's resolution to remain unchanged; and that on the day previous, M. de Villeroy had been sent to him to complain of the report that was current of the Sieur de Rosny (Sully) having said that the promises made to him were but vain, and that it was only sought to entrap and then leave him. M. de Villeroy observed to Sully, he ought not to think so, for the King was of a far different disposition, and tenacious of his promises—that the King entreated him to have regard to his affairs, for peace was made in the Low Countries, and war preparing in Italy, in which he must necessarily interfere; and to whom could he trust his affairs but to him, who had so perfect a knowledge of them; but religion offered great impediments. Sully's reply was,—that he would always be the most

humble servant of his Majesty; and that when religion rendered him useless, he would willingly consent to retire to his own home. The Cardinal du Perron was present, and expressed his astonishment that for the sake of opinions he would ruin both his own fortune and the affairs of the King; to which Sully replied, that there might be some difficulties, which one might style opinions, and could be abated somewhat, but that there were essentials which his conscience could not thus tamper with,—as transubstantiation, communion of one kind, adoration of images: to which the Cardinal du Perron replied, that he had remedy for his scruples, for, as for transubstantiation and images, he might believe what he liked; and for the communion,—he and all his race should have permission to communicate in both kinds.

"On Wednesday, 14th Feb., M. de Chambaud told me that on the day before, upon his taking leave of the King, the latter observed, 'You tell me nothing of M. Chamier,' upon which M. de Chambaud said, that he had spoken to me, and found that I desired nothing more than to be his most humble servant,—that I had been at the Louvre, but had not

obtained opportunity to speak to his Majesty: the King said he was contented with me, and did not believe all that had been said of me; he was glad, however, I had not spoken with him during his fit of the gout, but that when he found himself better I might speak when I would.

"On Sunday, 18th Feb., attended the King's levee, who seeing me enter the gallery, said he would speak to me the next day; afterwards MM. de Bouillon, du Coudray, and de la Noue, consulted together on my case; M. du Coudray thought I was right; M. du Cros was called and argued the contrary.

"Neither on the 19th or 20th could I obtain speech of the King. On Saturday, March 1st, I went to the Louvre, where I found his Majesty returning from the Tuileries; and on getting out of his coach, holding the Dauphin by the hand, he asked me if I had not before seen him: I replied, 'No!' upon which I kissed his hands, and the King said, 'This is he who will one day govern you in my room.'—'God grant it, Sire,' I replied; 'we trust it will be so.'—'Come in,' said the King. As he left his chamber for dinner, I implored his Majesty to give me his

commands before I left; 'So I will,' he replied; 'but I cannot to-day.'

"On Sunday and Monday, the 2nd and 3rd., I was early at the Louvre, and saw the King go forth sooner than usual, and slightly attended. On Tuesday (4th), finding he was about to leave for Chantilly, I presented myself to him, and he directed that I should follow him, as he wished to speak to me.

"Thursday, March 6th. Went to the Arsenal to ask for any commands from M. Sully, who only told me that I was not to believe what I heard concerning his change of religion. On the 7th bought a ring for my wife.

"March 9th. Left Paris, and arrived at Chantilly. 10th. The same day in the evening, I presented myself before the King, who, as soon as he saw me said, he would speak with me on the morrow.

"Tuesday, March 11th. In the morning the King went to fly the heron, and when I presented myself, said he would speak to me after dinner; and when he then again went out to fly the heron, told me to be there after supper. This day I became acquainted with M. de Barjous, who had been investigating the Chambers of

Finance, and he entered into several particulars in regard to the plan to be pursued, by which he anticipated a return of three millions of livres into the King's coffers.[1]

"I saw his Majesty sup, and after supper he took me by the hand, and told me to be at his levee the next morning and he would speak with me.

"On Wednesday, 12th March, was at the door of his chamber two hours before his rising; and as he was awake, I entreated M. d'Arunbun (whose acquaintance I had made the day previous) to remind his Majesty that I waited his commands, and a little after, requested M. de St. André to remind M. d'Arunbun of what I had begged him to do. He came back and said that M. d'Arunbun had spoken to the King, who promised to bestir himself, so I went into the chamber, the King and D'Arunbun being

[1] We find from Sully's "Memoirs," under the years 1607 and 1608, that he was earnestly engaged in correcting the many abuses in the Chambers of Finance, the conduct of which was without either method or integrity. Sully's plan appears to have been to declare all accounts, from the year 1598, subject to revision, which revision was to produce, perhaps, the result spoken of by M. de Barjous.

in the cabinet. At length the King came forth, saw me, took me by the hand, and led me into a gallery, first asking me if I should soon take my leave. I said, immediately that I had received his Majesty's commands. He commenced by saying that his wish was to serve me, but not in the way that many thought and said, viz., that whilst conferring benefits upon, and so trying to gain, the Ministers, he, at the same time, suspected them, and called them pensioners. That he would demand nothing from me but what might be yielded by a man of integrity; that he was not (as it was said) governed by the Jesuits, but that he governed both Jesuits and Ministers, as king alike of both; that I had borne myself too factiously in times past, both at Gap, and since at Chatelherault, if all were true which was reported of me, and that such things ought not to be. I interrupted his Majesty by saying that I had been neither seen nor heard at Chatelherault; that, as to Gap, I was not aware of having done anything contrary to his service. He replied that it could not be denied, but that faults had been committed,—it might be without thought of evil, but they were not the less faults, as the

having received letters from foreign princes, and in having called the pope Anti-Christ, a thing that ought to have been abstained from were it only from the consideration of his being his friend; and that as the King of Spain might become his enemy he would not permit such evil speaking. I replied that I would hope so to comport myself as to leave no cause for calling me a mover of sedition, but that the monks were so extremely violent as to exasperate the Synods against them, whence it happened that disputes arose which produced bitterness, and that as I had been engaged in such disputes as much, or more than any man of my cloth, I hoped his Majesty would distinguish between what was spoken of the monks, and what affected the King, and would not think it ill that whilst we carried ourselves with all humility towards him we should vigorously resist the monks.

"The King said that as to the disputes, he did not complain of them, — he did not find that they served to any good purpose, but neither did he wish to hinder them, still what was said, might be spoken mildly; that he did not consider it right for us to make use of the term

Papist—we might call them Romanists, or of the Roman religion, or our adversaries. I said they usually called us heretics and Calvinists, and said we understood them, as though they intended to burn us. He said, that he would willingly lose an arm to be able to unite all his subjects in one common belief. I observed, it was an aspiration worthy of him, and that every good man would pray for such a consummation. He said that God, who had given him grace for such a work, willed that every one should assist him, and that he desired to assemble a council for that purpose. I said it would be the grandest of all his acts. He said, we must aid him in it. I replied that I dared assure him that all the pastors would use their utmost effort as formerly at the Colloquy held at Poissy. Then he addressed himself to me particularly, and said I might aid him. I replied, that I could do little, but that I should be wrong not to do everything in my power. He rejoined, I might do much, praised me, and observed that he had intended to confer benefits upon me, and give me a pension, and had even spoken to M. de Bouillon, but that he should not so do this year, as he wished first to see how I should conduct

myself in the approaching Assembly, which he would permit to be holden in four or five months: he remarked there were foolish men still amongst us, and complained of what M. Renoud had written in Germany, of his having gained men from our party by pensions, of the falsehood of which his Majesty wished I should bear him witness, and that such expressions deeply offended him.

"His Majesty said we distrusted him more than we did his predecessors, who had massacred us, and acted so as to bring God's judgment upon them; whilst he, on the contrary, had been visited by His grace and favour, to the preservation of his kingdom. He knew himself to be unworthy of such favour, for he did not do all the good he might, and did more evil than he ought (and in so saying seemed to sob) considering his desire to act right. I replied, that we hoped God, who had already been so gracious as to render him the greatest of monarchs, would supply him with the graces of which he stood in need. He told me we had nothing to do with the dismissal of Catholics from the garrisons, and ought to feel that our best surety was his good-will. He was aware it was said that

we feared not during his life, but were not so sure that the Dauphin would be of the same mind with his father,—that, however, was to strip him of his authority whilst living, and that whilst he was alive he would not only be obeyed but live in peace; besides which the Dauphin was of a disposition well suited to France,—having sufficient courage to make himself feared, and to use the sword placed by God in the hands of kings, and at the same time so mild and little disposed to ill, that when the foxes fought with little dogs, although well pleased to see them bite; when the fox was to be killed he would not have it, and began to cry; and for the pages, likewise, he took great delight in threatening them, but as soon as a word was spoken of whipping them he cried out that such should not be.

"He continued by observing, he had managed our affairs during twenty-five years, and had means of knowing all those who betrayed the King, as well as those who betrayed us; he knew equally well all our weaknesses, but had been careful not to discover them to the Catholics; he was also aware of the behaviour of us all, and particularly so of mine. I said, I

desired that he should know all, and that I dreaded nothing from reports. He concluded by saying, that I might assure the Churches that he would maintain them in peace, and equally maintain his edicts; and for myself in particular, that I might serve him well, and he would be a good master to me; that I need have no fear; this he repeated twice, once in the middle of the gallery, and again at the door; and so I took my leave.

"On Friday, 14th March, bade adieu to the Chancellor; seeing me, he immediately called me, and said, 'Well, are you not tired of being here?' 'Truly am I,' said I, 'were it only at having so ill succeeded in the affairs of the Churches.' He asked me if I had taken leave of the King; I said, 'Yes,' and that his Majesty had spoken of a council, a design I had much praised, as both grand and necessary; he said, he had tried much to bring it about; I replied that I did not think there was a good man who would not join in the King's desire, both with prayer and endeavour, only that his Majesty must have a care to allay all suspicion, and show that he would proceed with sincerity, by destroying all fears we might entertain of being

surprised, considering that it was an affair of religion, and not to be conducted by maxims of state policy; in all of which he acquiesced. I said, finally, the King must not give heed to aught, out of his dominions; for many, and particularly the Pope, would thwart so good a design, as was the case at Poissy. The Chancellor observed that the state of affairs was otherwise now, and added that, perhaps the King might be glad to speak to me about it.

"I supped with M. de Bouillon; amongst other things he spoke of the council, on which subject his advice was, to use every means to stop it, being sure it could not be held without dissimulation.

"On Sunday, 16th March, departed at two o'clock in the afternoon, and slept at Grigni; on the 17th, slept at Montargis; on the 18th, at Sancerre; on the 19th, at Chantenoy, and on the 20th, at Parissière. On Sunday, 23rd, hired a horse and man, and slept at Bourgoin, and on the 24th, at Vorepé. On the 25th dined at Grenoble, where I remained on the Wednesday, leaving by the boat on Thursday, and arriving at Montelimart on Friday evening. Thus having left Grenoble on the 30th Oct., and

having been absent till the 28th March, my journey had occupied one hundred and fifty-one days."

As Chamier has intimated in his journal, it was about this time that an attempt was made to reconcile the differences which existed between the two great religious parties, and Chamier was chosen on the part of the Reformed Church, and ardently addressed himself to the task: D'Aubigné was likewise engaged in the discussion, and it was agreed to reduce all their controversy to the discipline of the Church during the first four centuries: Du Perron afterwards begged for forty years more beyond the four hundred, in order to include the Council of Chalcedon. "Sire," said D'Aubigné, in a conversation with the King, "if, besides the four hundred years specified, the doctors of the Church of Rome were to require forty more, it would be a tacit confession that the practice of the first four centuries was not on their side."[1] This conclusion of D'Aubigné's was too just not to give offence—it had nearly procured the imprisonment of the speaker, and all reconciliation between the two parties was left as distant as ever.

[1] Browning's "History of the Huguenots," p. 206.

In 1611 the Synod, which was to have met at Chatelherault, was removed to Saumur, and the Duke de Bouillon, who had superseded Sully, and boasted of his ability to conciliate the Huguenots, was called upon to make good his promises; but he had over-estimated his influence, his intrigues were countermined, and Du Plessis-Mornay was chosen president in opposition to the Duke, and Chamier nominated his associate. Commissioners arrived from the King, and deputies were dispatched to the Court; the assembly showed itself refractory, betrayed suspicions, and drew up remonstrances comprised in sixty articles, to the major part of which the Court was unwilling to accede; the tenacity of the Protestants was looked upon as disaffection; it was sought in vain to win Du Plessis over to the Court side, and Chamier, who was known to be one of those steady pillars, incapable of being shaken, and whose skill in the political affairs of his party rendered his voice all powerful, was offered an insult, which it was hoped would disgust him of assemblies for the future. The consistory of Montelimart, tampered with by the Court party, took advantage of his absence to supersede him in his

ministry; and to aggravate the offence, his house was searched, and his library entered and ransacked, under pretence of looking for papers connected with the Church. These proceedings were highly offensive to Chamier, and the more so, because the outrage was committed in the place where not only all his family and acquaintances resided, but all his property was situated; and having laid a formal complaint before the assembly, he resolved to leave his post and repair to Montelimart. This was what the Court had aimed at, as a means of weakening the party of which he was so efficient a head; but the Court was again foiled, for the assembly maintained him in his ministry, and the ministers of the adjacent places were ordered to preach for him alternately during his absence. In the next year, however, the Synod thought fit to send him to the Academy of Montauban, which desired him for their Professor of Divinity,[1] and Ferrier took his place at Montelimart.

About 1618 he was named with Du Moulin, Chauve, and Rivet, to assist, in the name of the

[1] His Lectures were published by his son, as hereafter mentioned.

Churches of France, at the assembly of the United Provinces at Dordrecht, but he and Chauve were stopped by the King at Geneva, and not allowed to proceed.

At Montauban, Chamier appears to have remained, engaged, no doubt, upon his great work, the "Panstratia Catholica," till the period arrived when he was called upon to die a martyr's death and to seal with his blood the cause to which he had devoted his whole life. The regency of Mary de Medicis, and first years of the reign of Louis XIII., had been a succession of disturbances, caused by the intrigues of Condé and other great nobles, and of the Huguenots, who were ever ready to arm against the Court; and when at length the King, by seizing upon the church lands of Bearn and restoring them to the Catholic priesthood, was guilty of an infraction of the agreements made with them, they summoned a general assembly at Rochelle, raised an army, and placed at its head the Duke de Rohan, son-in-law of Sully.

The conquest of Montauban would have decided the campaign, and to reduce it the King advanced against it with an army of from ten to twelve thousand men: it was de-

fended by the Marquis de la Force, and by the Count d'Orval, son of Sully, and its inhabitants were roused to a high degree of enthusiastic resistance by the preaching of Chamier and his associates, whose custom it was, morning and evening, to visit, two by two, every post, and join in prayer with the soldiers and citizens. Chamier was not only their minister and professor, but also president of the town council; and in the relation of the siege, which has been handed down to us,[1] we find that he was on all occasions party to the conferences which were carried on between the besiegers and besieged, and when treachery was found within the walls, spoke strongly for the instant execution of the guilty. On one occasion he was to have been a party to a conference without the walls, but was prevented by the citizens, lest the execration in which he was held by the besiegers, might render even his safe conduct useless.

After spending three months before the place, the King was forced to raise the siege, and

[1] "Histoire particulière des plus mémorables choses qui se sont passées au Siège de Montauban et de l'acheminement d'icelui;" à Leyden, 1624.

whilst he counted amongst his losses the young and gallant Duke of Mayenne, with many a brave soldier, to nearly the half of his army, the besieged had sustained, in the death of Chamier, a loss irreparable, which no army could retrieve. His death occurred under the following extraordinary circumstances. He had a presentiment that he should be struck by a cannon ball during the siege, and but two days previous to his death had narrowly escaped that fate. On the morning of Sunday, 16th Oct., on which day the general assault was made upon the town, he preached from Isaiah, chapter xxxvii. verse 34, "By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord." He finished his sermon with vehemently repeating the words, —"No! no! they shall not come in." Thus were his hearers filled with confidence as to the result of the siege; a confidence very shortly to be mingled with the deepest regret for the loss of him, who had inspired them with hope. In the afternoon, his colleague Josion asked him, if he intended to preach again, and Chamier replied, "Know you not that it is the day of my rest?" He was soon after struck by a ball

at the bastion of Paillas, whilst occupying a position where it would have seemed no such disaster could occur, and we are told that the ball which struck him was marked with the letter C.

Some historians say he was killed in arms, with a pike in his hand and cuirass on his breast;[1] but they are evidently mistaken, and have drawn their notion from the metaphorical language used by some of his admirers, in speaking of his spiritual panoply; the journal of the siege which has been quoted above, and makes express mention of the apparent safety of his position when struck, leaves no doubt upon the subject.[2]

[1] Barthol. Gramondus "Histor. Galliæ," lib. x. p. m 502, "Quanquam propugnaculo tegebatur, tormentaria pila in frustra discerpitur, vix agnito unde globus, et quà immissus; in utrumque paratus, homo audax, thorace ferreo, hastaque ad manum, venerat in locum, additurus militi animos, postquam eademmet die concione in templo patheticè habita, de regiis loquens, finierat in hæc ipsa verba quæ distincta repetierat, 'non ingredientur.'"

[2] The words of the Journal are as follows:—"Les effects de la Prouidence sont plus hauts que le sens et la raison humaine ne peut atteindre. Cecy est digne d'admiratiō, ce grād personnage meurt en lieu où il sēbloit que nul coup de canō nul coup de mousquet ne pouuoit venir, et se trouue frappé d'un boulet marqué d'un C. Et au mesme bastion,

In person, Chamier was, in all probability, ungainly,[1] in manners uncouth and unaccommodating, for M. de Villeroy, speaking of a conference had with the Huguenots, in which Rosny, De Thou, and Calignon were present, and therefore probably one of those which occurred

dans le milieu du danger, un autre boulet trâche la coupe du chapeau d'un soldat et le poil de la teste plus net qu'un rasoir sans luy entamer la peau. Je dy ce que j'ay veu, et ne puis pénétrer dans la raison de ceste diversité qu'un coup soit si désastreux et l'autre si favorable," p. 180.

[1] Chamier's unwieldy person and extreme corpulency appears to have been laid hold of by his opponents as a subject for that satire, with which they found it impossible to assail either his learning, or steady devotion to the cause of his religion, which, as we have seen, obtained for him the respect of his adversaries, and even of the King, whose dislike to him was extreme. The following verses upon his death, presumed to be the composition of the Jesuit Francis Garrasse, may be regarded as the strongest evidence of how little his character was subject to censure, since his enemies were constrained to content themselves with ridiculing his person, and the second verse may also be regarded as a refutation of the slander cast upon him by some of the Jesuits, of his having been slain with arms in his hands :—

Chamier avoit bâti si fort
Son gros ventre contre la mort,
Pour se rendre à elle imprénable,
Que pour avoir le compagnon
Elle a eu besoin de canon,
La faux n'étant assez capable.

pending the preparation of the edict, says, that whilst Calignon endeavoured to mollify them by his eloquence, "huge" Chamier having clapped his cloak under him, leaned with his left elbow on the middle of the table, and with his other

Ce ventre étoit si gras et gros
Qu'il pensoit qu'un seul de ses rots
Feroit plus qu'un coup de tonnerre ;
Mais la mort sçut si bien tirer,
Quoiqu' aveugle, que sans mirer
Elle mit ce vilain par terre.

Ce ventre avoit pour boulevard
Deux grands pieds et demi de lard,
Et plus d'une torse de fosse,
De largeur vingt ou trente empans ;
Mais il n'y a place en ce temps
Qu'un boulet de canon ne fausse.

Ce ventre lui servoit de four,
De pulpitre, fifre, et tambour,
Car il avoit toute figure ;
Mais onc n'avoit preché si haut,
Ni jamais cuit paté si chaud,
Ni battu si fort la mesure.

Il a fait pourtant en crevant
Plus qu'il n'a fait en son vivant,—
Ce gros et gras Tripier d'Oracle
Quand vif ne pouvant presque aller—
Mort il se vit en l'air voler ;
N'est ce pas avoir fait miracle ?

hand cut his nails with a pair of scissors, and that the clippings flew into the orator's beard and mouth, and one of them went into Rosny's eye.[1] But, however careless and ill-bred may have been his manners, his zeal for his religion was intense, and his learning profound and extensive. Scaliger, himself one of the most learned critics and writers of his time, commends his "Œcumenica Pontifica," and Jesuitical Letters, and speaks of his admirable skill in writing Greek; but his famous work is the "Panstratia Catholica," wherein he treats of the controversies between the Protestants and

La mort doncques a fait très bien,
Puisque Chamier n'ayant fait rien
Digne d'honneur pendant sa vie,
De l'avoir mort canonisé,
D'avoir son gros ventre brisé,
Et purgé sa panse pourrie.

Ainsi ce gros ventre farci
A sorti dès ce monde ci
Le feu d'un nouveau purgatoire,
Sçachant bien qu'après son trépas
Il bruleroit un peu plus bas
Qu'en l'autre qu'il n'avoit pu croire.

Mercure François, t. 8, p. 605–606.

1 "Confess. Cath. du Sieur de Sanci:" chap. vii.

Romanists, and attacks in particular the doctrines of Bellarmine, the Jesuit. The work, though consisting of four large folio, and closely printed, volumes, is not complete, the author's death having left the fifth volume wanting, which was to have contained the controversy concerning the Church. In 1626 it was printed at Geneva, under the care of Benedict-Turretin, Professor of Divinity there, with a Preface by him, and a Dedication by the author's son. Frederick Spanheim is the author of an abridgment of it, in one volume, folio, published at Geneva in 1643.

Chamier was held in detestation by the Jesuits, who not only accused him of preaching rebellion, and taking up arms in support of it, but also of making use of their letters (written to him on points of faith by way of conference), and publishing them without their knowledge, and against their intent, with glosses of his own. They likewise accused him of being a metaphorist, or, one that held that our Saviour is not properly the word and image of God the Father, but only metaphysically so: this chimera originated with Father Gualtier, and appears to have had no deeper foundations than the

illusions, in which such men were wont to indulge.

Of the wife of this great man, we know nothing beyond the casual notice of her found upon page 25; he had by her, three daughters, all married to ministers of the Reformed Church, and an only son,

ADRIEN CHAMIER, born about 1590, who for fifty-eight years was minister at Montelimart; it is probable, therefore, that he received the appointment very shortly after his father had been removed from that city to Montauban. In 1626, he edited his father's great Work, the "Panstratia Catholica," which he dedicated to the National Synod of the Reformed Churches of France, as a work due to them, not only from its having been composed at their desire, but also because they had bestowed several gratifications upon the Author, to encourage him to set about it, and had likewise, after his death, given to his family several marks of their liberality, besides contributing to the charge of the impression. In 1653, he also published at Geneva a folio volume, entitled "Corpus Theologicum," containing the public lectures on theology which his father had,

during ten years, delivered at Montauban. There is a learned and lengthy dedication, in which he compares this gathering together of his father's doctrines from his father's MSS., and sending them forth into the world, to the Children of Israel carrying the bones of the patriarch Joseph into the Promised Land.

He married Madeleine Alard, and died in 1671, aged eighty-one years, having had issue five daughters, and two sons, Jacques and Daniel.

Jacques Chamier,[1] eldest son, was a Doctor and Advocate at Montelimart, and by Marie Bourserle, his wife, was father of M. Chamier, also an Advocate at the same place, who having taken part in one of those insurrections consequent upon the barbarous persecution endured by the Protestants, previous to the revocation of the edict of Nantes, was taken prisoner near Bourdeaux, in 1683, after a desperate conflict, in which the royal troops suffered severely. He was condemned to be broken alive on the wheel,[2] but was offered pardon on the condition

[1] There is in the possession of Henry Chamier, Esq., a portrait, either of this individual or of his son, but it is not quite clear which.

[2] Vide Appendix, No. II., for extract from "Histoire de

of changing his religion; this proposition he rejected with courage and disdain, and with a fiendish refinement of cruelty, the scaffold on which he suffered with so much constancy and fortitude was erected in front of his father's house. There can be little doubt, but that his fate was accelerated by his name and relationship to one, whose opposition to the Court, and tenacity of principle, were only too well remembered. He was at his death aged about twenty-eight years.

DANIEL CHAMIER, second and youngest son, born 1628, was, like his father and grandfather, a Minister of the Gospel, and officiated at Baumont, prior to his father's decease, when he succeeded him at Montelimart. He died of a malignant fever, after fourteen days' illness, 29th June, 1676, having married, 10th Dec., 1659, Madeleine, daughter of Jacques Tronchin[1] of

l'Edit de Nantes :" also, "Œuvres de Voltaire," par M. Beuchot (Paris, 1830), vol. xx. p. 381. Smedley's "History of the Reformed Religion," p. 258.

[1] The family of Tronchin was of considerable eminence at Geneva. The first who came there, fled thither from Troyes, in Champagne, to escape the general massacre of the Protestants, in 1572. His son, Theodore Tronchin, (a godson of the celebrated Beza,) Rector of the University, and Pro-

Geneva (by Elizabeth Noel, his wife), born at Geneva, 1st Sept., 1628, who emigrated with her son to England, and dying on the 14th Jan., 1709, was buried at St. James's, Westminster, 17th of the same month:[1] they had issue

1. Daniel, of whom hereafter.
2. Madeleine, born at Baumont, 16th Nov.,

fessor of Divinity in that city, was esteemed one of the ablest of the Protestant divines, and chosen, on that account, like his contemporary, Daniel Chamier, to dispute with the Jesuit Coton. He died 19th November 1657, leaving, by his wife, Theodora Rocca (also a godchild of Beza, in whose house she was educated, and of whose second wife she was the granddaughter), a family of children, of whom Jacques, mentioned in the text, appears to have been one. Another son was the learned Lewis Tronchin, also Professor of Divinity at Geneva, who died in 1705, and who was progenitor of Theodore Tronchin, the famous physician, whose career commenced in England under the auspices of Lord Bolingbroke, to whom he is said to have been related; but, soon leaving this country, he repaired first to Amsterdam, then to Geneva, and subsequently to Paris. He was chief physician to the Duke of Orleans—to the infant Duke of Parma,—M.D. of several Universities, — F.R.S., &c. There are in the possession of H. Chamier, Esq., some MS. treatises by one of these Professors of Theology at Geneva, but whether in the writing of the father or son is not known—probably the former, as the direct ancestor of Mr. Chamier.

[1] Her will, dated 15th Dec. 1708, but never proved, is in the possession of H. Chamier, Esq.

1662; emigrated with her brother, and dying unmarried 19th, was buried at St. Stephen's, Coleman Street, London, 23rd March, 1745: a portrait of her is in Mr. Chamier's possession.

3. Marie, born at Baumont, Nov., 1664; remained in France.

4. Isaac Chamier, born at Baumont, 10th May, 1667; remained in France.

5. Jeanne, born at Baumont, 26th Aug., 1669; emigrated with her brother and sister, and died at Edinburgh, 7th March, 1728–9.

Daniel Chamier, eldest son, Minister of the Gospel, was born at Baumont, 11th Jan., 1661, and educated at Geneva, but very shortly after his going there, his father died; he remained there till 1680, when he went to reside at Montelimart. From 1685 to 1691 he was at Neufchatel, where he exercised his functions as Minister, but the revocation of the edict of Nantes having determined him to seek an asylum in England, he left Neufchatel on the 26th March, in the last named year, and arrived in England on the 26th of May. He was received a member by the three consistories of the French Churches in London in the following

month, and although officiating at the several French Churches, his duties appear to have been principally confined to the Chapel in Glass-house Street, Golden Square. A new place for Divine service having been erected under the letters patent of King James, 4th Sept. 1689, Glass-house Street Chapel was given up, and he preached his first sermon in the new church in Leicester Fields, 15th April, 1693. In some short memoranda of his proceedings in London, which he left behind him, he speaks also of having been in April, 1692, elected Minister of the Walloon Church in Threadneedle Street. He did not, however, long survive, but died 15th July, 1698, aged only thirty-seven years and six months; he was buried at St. James's, Westminster. By his wife, Anne Françoise, daughter of M. Huet, a Minister of the Gospel at Neufchatel (to whom he was married 9th Dec., 1689), he had issue,

1. Daniel, born at Neufchatel, 22nd Oct., 1690; carried to England with his parents; died 11th Jan., 1694.

2. Adrien, born in England, 5th Oct., 1692, died 5th April, 1694.

3. Jeanne Madeleine, born 14th Oct., and

baptized at Leicester Fields Chapel, 25th Oct., 1694. Died of the small-pox, aged three years.

4. Daniel, of whom hereafter.

5. John Chamier, born 16th, and baptized at the French Church of the Tabernacle, 18th Nov., 1697. He resided some time at Lambeth Palace, where he was Secretary to Dr. William Wake, Archbishop of Canterbury. He died 11th May, 1765; his portrait is in the possession of H. Chamier, Esq.

6. Robert Chamier, born 15th Nov., 1698, died April, 1748.

Daniel Chamier,[1] of St. Stephen's, Coleman Street, born 21st Nov., and baptized at the French Church of the Tabernacle, 1st Dec., 1696. He married, 2nd Sept., 1719, Susanne de la Mejanelle, daughter of M. de la Mejanelle, by Judith his wife, sister of Mary Anne, wife of Philip de Visme, of London, Esq. (which lady died at Southampton, 16th Dec., 1787, aged eighty-five). He died the 17th and was buried in the burial ground of St. Faith, on the north side of St. Paul's Cathedral, 21st Nov., 1741, having had issue,

[1] Of this individual, and of his wife, there are portraits in the possession of H. Chamier, Esq.

1. JUDITH, born 23rd Jan., 1721, married to the Rev. John Deschamps, as hereafter mentioned.

2. DANIEL CHAMIER, born 29th May, 1722; in 1753 he went to America, settled in Maryland, and resided there many years. At the commencement of the war, in 1774, he was made Commissary of Stores and Provisions in North America, and was also Auditor and Comptroller of Accounts, which offices he continued to hold till his decease in 1778. The New York Paper, in noticing his death, has this tribute to his character:—"Mr. Chamier needs no eulogium when there are thousands to bear testimony for him; but public homage should ever be paid to public merit; and it would be ingratitude to let such a man pass in silence to the grave. Equity and justice marked every part of his conduct, sincerity accompanied his professions, and benevolence and humanity distinguished him in every change and circumstance of life. Affliction made every good man his friend, and calamity always in him found an advocate. His house was the abode of philanthropy and friendship, and his table was ever sacred to hospitality: he did not consider afflu-

ence as an evidence of superior worth, but as the gift of Heaven, and therefore applied it in the most diffusive acts of benevolence and charity;—neither the influence of example, nor the tyranny of fashion ever turned aside his ear from the complaint of the distressed, or withheld his hand from their relief: in short, the death of this amiable and worthy man is not only a loss to his family (by whom he was beloved, honoured, and revered), but to the poor, the community, and the public in general." He left a wife but no issue.

3. JOHN CHAMIER, born 17th, and baptized at the Savoy Chapel, 26th Sept., 1723, died S. P. at Arrah in the district of Shahabad, in the province of Behar, in the East Indies, 1770, leaving by will, dated 15th June in that year, the residue of his estate to his brother Anthony.

4. GERARD CHAMIER, born 19th Aug., and baptized at the Savoy Chapel, 2nd Sept., 1724, died March, 1726.

5. ANTHONY CHAMIER, of Epsom, county of Surrey, Esq., born 6th Oct., 1725, and baptized at the Walloon Church, Threadneedle Street, 19th of the same month. This gentleman was made, in Jan., 1772, Deputy Secretary at War,

in the room of Christopher D'Oyly, Esq. ; this appointment was so distasteful to Philip Francis, Esq., the chief clerk in the War Office, that he resigned his office, and not long after went out to India. The promotion of Mr. Chamier is a matter bitterly alluded to by Junius ; and this, and several other circumstances of a like nature, have led to the firm belief in some, that Philip Francis was the author of those famous compositions.[1]

In 1775, he was appointed Under Secretary of State for the Southern Department, to Thomas Viscount Weymouth, and returned to Parliament in the same year for the borough of Tamworth. He continued to sit for this borough throughout the session, and was again returned in the following ; but his death occurred in October, 1780, only a few days prior to its meeting. He died in Saville Row, and was buried at St. James's, Westminster, on the 12th of that month. He was well known in the literary and fashionable circles of his day, was a Fellow of the Royal Society, and one of the original members of Johnson's Literary Club, founded in 1764, the others being, Reynolds,

[1] Vide "Macaulay's Life of Warren Hastings."

Johnson, Burke, Nugent, Beauclerk, Langton, Goldsmith, and Sir John Hawkins. He lived on terms of intimacy with some, and numbered all amongst his friends. He married, but died without issue, leaving his nephew, John Deschamps, sole heir to his property and estates, with a testamentary injunction to take the name and arms of the Chamier family.

6. Susan, born 19th Sept., and baptized at the Walloon Church aforesaid, 12th Oct., 1726, died unmarried at Southampton, 2nd Nov., 1808, æt. eighty-two.

7. Mary Anne, born 30th Nov., 1727, and baptized at the Walloon Church, aforesaid, died unmarried, 1st Nov., 1790.

8. Madeleine, born 12th Feb., and baptized at the Walloon Church, aforesaid, 7th March, 1728–9, died very young.

9. Anna, born 25th May, 1736, and baptized at the Walloon Church, aforesaid, died unmarried, 24th Feb., 1829, at Southampton, æt. ninety-two.

FAMILY OF DESCHAMPS.

Jean Deschamps, Minister of the Gospel, born at Bergerac in Perigord in 1667, was of an ancient and honourable family, which had produced magistrates, philosophers, and warriors for the service of France, and had numbered in its alliances the families of Segur, De Sore, De Brun, D'Augeard, and many others, amongst the nobles of Perigord and Guyenne.[1] Quitting his country at the Revocation of the Edict

[1] It has been a constant tradition in the Deschamps family, that their ancestor entertained at his Chateau of Bourniquel, Henry IV. of France, before his accession to the throne of that kingdom, and that the motto "Fortis, generosus, fidelis," was added to the arms of the family (See Appendix, III.) by the monarch, in commemoration of that event. Jeanne d'Albret (Henry's mother) is, in some accounts, said to have bestowed this motto. Several letters from the King to his host were, until the death of Gabriel Deschamps, of Rouen, in 1778, preserved in the family, but after that event they were unfortunately either lost or destroyed. The same accounts state that the ancestor of Jean Deschamps, in the fifth degree, married Theodora, sister of the celebrated reformer, Beza.

of Nantes, he sojourned several years at Geneva, having been received there with much distinction both by the heads of the consistory and magistrates of the Republic, in testimony of which his portrait was placed in the Hôtel de Ville amongst those of other celebrated men. From Geneva he passed into the north of Germany, and for thirty years held a post at Butzow in the Duchy of Mecklenburg, and his continuance there appears to have been so much desired both by the reigning Duke and Duchess Dowager of Mecklenburg, that they refused their permission for him to retire to Geneva, which in 1627, he was desirous of doing, and had even purchased an estate in or near that city. In 1729, however, he was appointed to a lucrative post at Berlin by Frederic (William) II., King of Prussia, but he enjoyed it only a very short time, being seized with an illness in little more than three weeks after his arrival, which carried him off in eight days, in the sixty-third year of his age. His wife was a lady of Dauphiné, whose family had also emigrated and settled at Geneva, by whom (who died in Dec. 1739, of water in the chest) he had eight children, three of whom died young. The survivors were, Gabriel, James,

John, Anthony, and Sophia, for whom, see APPENDIX III.

John Deschamps, third son, born at Butzow, 27th May, 1709, was sent with his elder brother, James, to Geneva in 1723, where they resided with a maternal uncle, and their time there appears to have been spent certainly as much in devotion to the young ladies of Geneva as to the study of philosophy. We are told by the younger that he was unable for several successive months to do aught but compose verses in honour of his fair mistress. His memoirs of this period certainly relate to little else: in the midst, however, of these more pleasing than instructive occupations, they received from their father a summons to join him at Marbourg; he had been unable to procure from the reigning Duke of Mecklenburg, permission to leave that city, and reside at Geneva, and had therefore determined they should finish their studies at Marbourg, under the guidance of Dr. Wolff.[1]

[1] Christian Wolff, or Wolfius, was born at Breslau, 24th Jan. 1679, and, as early as 1701 and 1702, published several dissertations on philosophy; and, in 1709, his "Thoughts on the Powers of the Human Understanding." In 1721, he was made Counsellor to the Court by the King of Prussia, and was chosen a member of the Royal Societies of London

This celebrated philosopher, whose instructions swayed the after destiny of M. Deschamps, had been driven from Prussia in 1723, in consequence of his opinions on the doctrine of necessity, which was said to be inimical to religion. His fame at this time was so great that individuals of every rank and condition, and from all countries, flocked to the University of Marbourg to place themselves under the instruction of a man, whose capacity for teaching, and knowledge of subjects the most abstruse was only equalled by his ability in accommodating that instruction to the capacity of his listeners. Under his tuition, John Deschamps and his

and Berlin. In the last-named year, however, his applause of "The Philosophy of the Chinese," drew down upon him the censure of the Church, and, 18th Nov. 1723, he was ordered to quit Halle and the States in twenty-four hours. He retired to Cassel, was made Professor of Mathematics and Philosophy at Marbourg, and Counsellor to the Court of the Landgrave. Here he published the best part of his works. On the death of Frederic (William) King of Prussia, his son, Frederic the Great (who had been a great admirer of his doctrines) lured him back to Prussia, and he returned to Halle, invested with the characters of Privy Counsellor, Vice-Chancellor, and Professor of Law and Nations; subsequently, Chancellor of the University, and a Baron of the Empire. He died at Halle, 9th April, 1754, in his 76th year.

brother, were consequently placed in 1727, and here they remained for about two years, when their father's illness summoned them suddenly to Butzow (after an absence of about six years) where they appear to have been received with considerable marks of kindness by the Duchess Dowager (a Princess of Hesse Cassel). Their father's death occurred but a short time after, and the office to which he had so lately been appointed was conferred upon the elder brother James. John continued to reside at Berlin in the expectation of receiving a government appointment, but in this he was defeated through the opposition of one of the Ministers. His literary productions at this time appear to have been confined to sonnets and stanzas, interesting only to those whom they immediately concerned. There is, however, an exception in an ode composed on the occasion of a visit to Berlin made by the famous Baratier,[1] in company with his

[1] John Philip Baratier, was born at Schwoback, in Brandenburg Anspach, 19th Jan. 1721, the son of a Calvinist Minister, who had quitted France for his religion. Before he was four years of age, he could speak French, Latin, and German, Greek at six, and Hebrew at eight, and did so with such fluency, as, without a moment's hesitation, to translate the one language into another. He next studied the Rab-

father. This prodigy of learning was then hardly fourteen years of age, yet he held discussions with the first theologians of the day; and the Queen caused his portrait to be painted and suspended in her cabinet by the side of those of Newton, and of Leibnitz. He was enrolled in the Royal Society, and the University of Halle conferred on him the degree of M.A.

binical writings, and, before he was eleven years of age, published the "Travels of Rabbi Benjamin," translated from the Hebrew into French, with notes and dissertations. Philosophy, Mathematics, and, above all, Astronomy, next engaged his attention. In 1735, he corresponded with the Royal Society of London, and, in the same year, was made a Fellow of that of Berlin. In his fourteenth year, he published his learned Theological work against Crellius (mentioned in the text); and, in the same year, was made a Doctor of Philosophy, or M.A., in the University of Halle, after drawing up, in one night, fourteen theses in philosophy and mathematics, and so defending them on the day following, that all who heard him were delighted and amazed. His health, however, began to decline before he was nineteen, and he died at Halle, 5th Oct. 1740, in the twentieth year of his age. It is a remarkable fact, that with all his vast attainments (for he was skilled in almost every science but that of Physic, which he despised), he had slept nearly the half of his short life, having passed twelve hours out of twenty-four in bed till he was ten years old, and ten hours ever after. He disliked music, and never relieved his studies but by walking, ate little flesh, and lived on milk, tea, bread, fruit, and sweetmeats.

M. Deschamps describes him as of a fair and ruddy complexion, with eyes full of fire and vivacity, but so small that he might have been taken for no more than eleven or twelve years of age. He had already written various learned works, and had just completed one against Crellius the younger. So much that was marvellous, joined to the friendship which existed between them, caused M. Deschamps to address him in the following complimentary ode, which was replied to by the accompanying letter, interesting as a relic of one whose meteoric career was at once so brilliant and so transient:—

N'admirons plus les Buxtorffs, les Bocharts,
Les Scaligers, les Ligt-foots, les La Croze;
Tous ces savans vantés de toutes parts
Près d'un Enfant paroissent peu de chose!

Avant cinq ans, il sait Grec et Latin,
Arabe, Hébreu, Syriaque, Rabinique,
Juif-Allemand, François, et Chaldaïque;
Et sait le tout sans en être plus vain!

Agé d'onze ans il fait rouler la presse
Et donne au jour un ouvrage étonnant,
Plein de savoir, d'esprit, de politesse,
Et digne enfin du plus parfait savant.

Deux ans après, contre un fin hérétique,
Son zêle ému le provoque au combat;
Il le démasque, il le suit, le critique,
Et le confond partout avec éclat!

A quatorze ans toute une Académie
Par mille honneurs couronne ses talens ;
Il est reçu maître en philosophie,
Et le devient presque en trois jours de tems !

D'un grand monarque il se rend les délices ;
Toute sa cour le comble de faveurs ;
Et tout un corps pour prix de ses services
L'élève au rang des plus fameux auteurs !

Tant de mérite et surtout tant de gloire,
Illustre enfant, te rendent sans égal !
Ton nom va vivre à jamais dans l'Histoire ;
Puisse tu vivre un Siècle, exemt de mal !

Baratier replied as follows :—

"Je voudrois être poète, pour pouvoir répondre en vers à vos obligeantes Stances. Elles sont fort belles, et je m'étonne en vérité, comment dans un sujet si froid vous avez pu faire paroître tant de feu. Encore que je n'aie pas mérité ce poème, je vous avoue qu'il m'a fait un plaisir infini. Je le conserverai précieusement comme je souhaite que vous conserviez la mémoire de celui qui vous est entièrement dévoué, etc."

Introduced to the notice of the Prince Royal (afterwards Frederic the Great), like many a greater man, through the means of an epigram, Frederic, who cultivated the friendship of the celebrated philosophers of his day (perhaps in pure opposition to his father, who disliked men

of letters), and who, in particular, had a great esteem for the writings of Wolff, learnt that M. Deschamps had a French translation of that philosopher's logic ready for press—a source of high gratification to the Prince, who greatly preferred the reading of such works in the French language. He immediately ordered that the work should be printed under his sanction, and observed, at the same time, that his name could not but receive lustre from being at the head of the writings of so great a man: this was in 1736, and on the 9th Sept. of that year, the Prince in a letter to Voltaire speaks of sending him Wolff's "Logic," translated by Le Sieur Deschamps, whom he commends as a young man of much talent, and who from having been Wolff's pupil, was possessed of greater facilities in its translation. The Prince objects to the dedication as containing matter in reference to himself more suited to the prologue of an opera of the age of Louis XIV.

The result of this first introduction by no means equalled the perhaps too highly raised expectations of M. Deschamps; and in December of the same year he departed for Cassel, and sought for and obtained an introduction to

Prince William,[1] Stadholder of the country for his brother, the King of Sweden, through whose favour he tells us that on the 20th Jan. following he was invested with that dignity, which for so long a time he had been ambitious to obtain.[2] Upon his return to Berlin he was agreeably surprised by an invitation to Reinsberg, the palace of the Prince Royal, from whom he received almost immediately an appointment in his household. He did not long, however, enjoy the favour of this prince; but whether he lost it through his own imprudence, or through the instrumentality (as he asserts) of the Austrian Minister at the Court of Berlin (Baron de S.) we are left in doubt, but whatever may have been the particular occasion of such offence it had taken so powerful a hold on the Prince's mind that it was never forgotten.

In 1739, he composed an "Extrait des Thèses de M. Hoffman, Professeur à Wittemburg," in which he entered into controversy with the celebrated Abbé de Bos, touching the origin of

[1] Upon the death of his brother, Frederic, King of Sweden, in 1751, he became Landgrave of Hesse-Cassel.

[2] It does not appear what this dignity was; most probably, an Ecclesiastical Degree.

the Gauls. This was published in the forty-second volume of the "Bibliothèque Germanique." He also in the same year translated into French (from the German) certain sermons of M. Reinbeck, which were published anonymously at Berlin. About the same time he translated from the Latin for the "Bibliothèque Germanique" "Le Roi Philosophe," and reprinted it the next year with another dissertation of the same philosopher, entitled "Théorie des Affaires Publiques." He also published in French the last hours of Frederic William, afterwards annexed to the history of that king, printed in Holland in 1740. In the year 1745, he published, in the "Observateur Hollandois" (printed at Berlin), two pieces — "Lettre de Jean Alethophile sur la dernière Campagne de Bohème," and "Extrait de la Logique de Regnault."

Very shortly after the death of the above-named monarch, Frederic William, which happened on the 31st March, 1740, he was nominated by the new king (Frederic the Great) to superintend the studies in philosophy of his younger brothers, Henry and Ferdinand, in which post he continued until he quitted

Berlin.[1] In March, 1742, he received a most gracious letter from his elder pupil, Prince Henry, with permission that he should dedicate to him and his brother the first volume of his "Cours Abrégé de la Philosophie Wolfienne," which work appeared a few months subsequently;[2] and

[1] It was whilst occupied in the instruction of these princes, that Balducci, the Italian, appeared at Berlin, and astonished every one with the feats of his automaton figures. M. Deschamps describes in his journal, a visit paid to Balducci in company with the Princes Henry and Ferdinand who were astounded at having presented to them, at the hands of these little figures, whatever they required, whether tea, wine, &c. The trick has been successfully repeated in our own day.

[2] Deschamps (Jean) "Cours Abrégé de la Philosophie Wolfienne," Amsterdam et Leipsic, 1743. On the title page the author is called, "Ministre du St. Evangile à la Cour de S. M. le Roi de Prusse et Précepteur de LL.AA.RR., Messeigneurs les Princes Henri et Ferdinand, Frères du Roi."

The *Gazette Allemande de Berlin* of this period, speaks in the following terms of this work :—"Il paroit depuis peu un livre intitulé *Cours Abrégé*, etc. Le savant auteur de cet ouvrage a déjà donné diverses preuves de sa force dans cette science, dans plusieurs autres ouvrages, et en particulier dans sa belle traduction Françoise de la Logique de M. Wolff. Ainsi il seroit superflu de vouloir faire connoître présentement au public son habileté, et ses services. L'ouvrage que nous annonçons aujourd'hui en est une nouvelle preuve. Il l'a

as M. Deschamps had, with an honesty becoming his profession, but with an imprudence unlike a courtier, violently attacked Voltaire therein, he was for some time in doubt as to its reception with the King; those about the court maintaining that it would give great offence, Voltaire being then in high favour with the monarch. Frederic, however, wrote him an autograph letter in acknowledgment of a copy of the work, in which he expresses his pleasure

dédié aux jeunes princes, Henri et Ferdinand, Frères du Roi, qu'il enseigne dans la Philosophie Wolfienne, avec beaucoup de succès : princes, qui donnent les plus grandes espérances, et dont il dépeint au naturel les perfections et les excellentes qualités. L'Auteur rapporte dans l'avertissement, ce qui a fait naître son ouvrage. C'est une correspondance avec un de ses amis, qui étant venue à rouler sur la Philosophie Wolfienne l'a occasionné. L'Auteur a eu soin de communiquer une partie de son ouvrage à M. Wolff, avant que de l'imprimer ; et ce philosophe l'a approuvé, et l'a pressé de le donner au public. Le lecteur peut donc être assuré d'y trouver exactement le sens de M. Wolff. L'Auteur s'est proposé principalement de rendre la Philosophie Wolfienne agréable à Messieurs les François, qui ne lisent guère que ce qui est écrit d'une manière élégante. Tout ce que nous avons encore à dire d'un ouvrage si utile, c'est que l'on y trouve cette philosophie présentée avec toute la clarté possible, dans le plus bel ordre, et exprimée de la façon la plus agréable et la plus engageante."

in the work itself, and his hope that what was so useful and well-written would be continued.[1] M. Deschamps received this letter as a token of returning favour, but it is probable that his Majesty had either only glanced at the book, or not read it all, for he scrupled not to countenance those who satirized both the work and its author, and his displeasure was further evinced by M. Deschamps being unable afterwards to obtain the proper remuneration for his services, or the slightest answer from the King to the numerous remonstrances addressed to him on the subject. Worn out at length by disappointment, disgusted with the treachery of those on whom he most relied, and unable, after his

[1] The following is the letter of Frederic, which M. Deschamps appears to have carefully preserved, and it is now in the possession of his descendant, Henry Chamier, Esq. :—

Au Ministre Jean des Champs.

J'ai bien reçu votre lettre, avec l'Abrégé de la philosophie du S^r^ Wolff que vous venes de publier : comme cet ouvrage a dequoi me plaire je vous en suis fort obligé, espérant que vos peines acheveront bientôt la continuation d'un livre si utile et si bien écrit. Je suis,

Votre bien affectionné Roy,

Charlottenburg,
ce 18 d'Octobre, 1742.

Federic.

repeated attempts, to procure any part of the very considerable arrears due to him, he determined to quit Berlin and seek an asylum in England, and on the 7th June, 1746, bid that city a final farewell.

Passing through Holland, he visited Amsterdam, and the most remarkable objects of attraction in that city, and witnessed there the baptism of thirty Anabaptists; attended an assembly of Quakers; heard the famous Dominican preacher, Père Lejeune; and was present at the condemnation and execution of a woman broken upon the wheel: here also he was introduced to Madame de Neufville, the Sappho of Amsterdam, and celebrated for her poetry; to M. Vanden-dam, a distinguished mathematician and mechanist; and M. de Joncourt, professor of mathematics and philosophy, at Bois le Duc: he preached in this city several times, and his farewell sermon was attended by an audience of three thousand people. From Amsterdam he proceeded to Rotterdam, whence he sailed for England, arriving in London on the 25th March, 1747. M. Deschamps appears to have frequently fallen in the way of executions; for amongst the first sights he beheld was the beheading of the Lord

Lovat,[1] when he witnessed the fall of a scaffolding, whereby several persons were killed, and more than forty were wounded.

One of his earliest literary attempts in England was a translation into French of "Lyttelton's Observations on the Conversion and Apostleship of St. Paul," on which occasion he had an interview with the author, which shall be here given at length, affording as it does, a curious peep into the private life of the statesman and man of letters, and vividly contrasting the high bearing of the self-satisfied and successful statesman, with the keen susceptibility of his disappointed and ill-requited visitor. Lyttelton had fought in the first ranks of opposition to the Walpole administration, and upon its dissolution, he had become a lord of the treasury; but politics did not altogether withhold him from the pursuits of literature; he had, when younger, doubted the truth of Christianity, and the above-named work was the result of his conviction of its truth, and that which he had himself been convinced of, he was desirous to teach.

"This great man," says M. Deschamps, "lean

[1] Lord Lovat was beheaded on Tower Hill, 9th April, 1747.

and withered,[1] and possessed of an ungracious countenance, and but little indicative of mind, though he was accounted one of the finest geniuses in England, granted me an audience at about ten o'clock, A.M.: he received me in his dressing-gown and night-cap, saluted me very coldly, and having settled himself in an elbow-chair, ordered that one should be placed for me near to him and to the fire; he allowed me to pay my compliments, to which he replied only by an inclination of the head, and began to buckle his shoes, draw on his stockings, and adjust his garters. Hereupon I showed him my manuscript, and asked him for an explanation of a passage that puzzled me; he forthwith discontinued the operations about his legs, and, taking my manuscript, 'Sir,' said he, 'you do much honour to my work by wishing to translate it into French; I cannot think it worthy of your so doing:' he then explained the passage in question, and spoke to me of his 'Persian Letters,' which had been very badly rendered into

[1] In a political caricature print of this period, levelled against Sir Robert Walpole, he is thus described :—

"But who be dat, so lank, so lean, so bony?
Oh! dat be great orator, Lytteltony."

French, and much wished it could be translated anew, besides which he had added to the original work more than one-third. Conversation went on some time in this manner, and when I saw that his legs were completed, and his barber ready in his turn to enter upon his office, I thought it right to resign to him a head which his operations were about to reduce to silence. I rose to retire, and Mr. Lyttelton, without dreaming of retaining me, or of making the slightest excuse for his familiarity, which, without doubt, he considered an honour, conducted me to the door of his room, saying at the same time, he would examine my translation: for the rest, he neither asked me the least question about my journey or myself, and evinced no further interest in me but as the translator of his work.

"About fifteen days after he sent to beg my attendance. I went at the hour appointed, and was received with much more politeness; he assumed a gracious air, thanked me for the trouble I had taken, and asked me if I wished him to tell me freely what he thought. 'Most willingly, sir,' replied I; 'for that very reason have I shown you my translation.' Then rising,

and taking a tone both emphatic and sententious, he made me this very obliging speech: 'Sir,' said he to me, 'I find that you know neither English nor French; your style is harsh; in many places you make me say absurd things; in one word, I think that if you print this manuscript, you will do credit neither to me, nor to yourself." So polite a compliment mortified me less than it excited in me pity for the weakness of a man who believed himself capable of judging of what he did not understand, for he spoke French indifferently, and by no means correctly. I was at first inclined to reply to him,—'Do you understand upon what you are passing judgment?' but I retained my self-possession, and without the least feeling of anger, said calmly, 'Sir, it may be that I have in some places misconceived the meaning of your expression, but as to my language, I flatter myself that I am tolerably well acquainted with it, at least, so has the public judged of my works; and if there be harsh passages in my translation of your work, they are those passages which I have translated literally, in order that the force of the original may not be lost.' At these words he regarded me fixedly, and replied in

a softened tone, 'that truly he did not so perfectly understand our language to judge with certainty; he could, however, assure me that I had not exactly conveyed his ideas; for example,' continued he, 'you make me say to the friend to whom I dedicate the work, that he has had the goodness (*a eu la bonté*) to applaud it, and find it worthy of being published. I do not so say, but that he has approved the design I had of publishing it.' 'Sir,' replied I, 'in a tone of irony, 'I must beg your pardon for having given to your words a too polished tone of expression; amongst us French, all polite people speak in this manner, and these words, "a eu la bonté," convey no expression of a favour bestowed, but are simply a compliment which leads to no consequence.' 'Ah! well,' replied he, 'we English are unceremonious people, and do not love compliments, and you will oblige me by leaving that out.'

"We subsequently examined some other passages, upon which his remarks were about as well founded, and I would have withdrawn my manuscript; but he begged I would leave it with him a little time longer, that he might examine it more at leisure, and we parted good

friends; he thanked me, again and again, for the trouble I had taken, and said that an individual like myself conferred too great honour on his work. Truly these English are an odd race of people!"

Mr. Lyttelton subsequently approved of the translation, and it was sent to Holland to be printed, but was by some accident lost, in consequence of which M. Deschamps had to make another in the year following. About the same time was completed his second volume of the "Cours Abrégé de la Philosophie Wolfienne."

In 1749, Prince William of Hesse conferred upon him the post of Professor of Philosophy at Cassel, and about the same time he was elected one of the Ministers of the French Church in the Savoy, by reason of which he declined the former appointment. Previous to entering upon his new duties, he was introduced to Sherlock, Bishop of London, for ordination in the Anglican Church, and that prelate delegated to the Bishop of Llandaff the duty of ordaining him deacon and priest, which ceremony was performed in the chapel of Duke-street, Westminster, in the June of that year. M. Deschamps was now a fixed resident in the

metropolis, and became a considerable contributor to the "Journal Britannique," and other periodical works. About the middle of 1751 he finished his work "La Religion Chrétienne prouvée par le Raisonnement," which by permission of the Archbishop of Canterbury (Herring), was dedicated to that prelate; and about the same time was completed the printing of "Lyttelton's Conversion of St. Paul." On the 4th April, 1753, he took to wife, at Mile End Chapel, Judith, the eldest child of M. Daniel Chamier (see page 51), and through this alliance his descendants eventually represented that family.

In 1756, M. Deschamps was called upon to assist M. Aufrère,[1] then aged ninety years, at the French Chapel Royal of St. James's, and he continued to do so until the death of that minister, 5th April, 1758, when he became a candidate to succeed him; but the chaplaincy was conferred on M. du Muisson, who had already served for thirty years; he had been presented in August, 1756, to the living of Pillesdon, county of Dorset, by Sir Abraham Janssen,

[1] Israel Antoine Aufrère, who had been minister since 1727.

a friend of his brother-in-law, Anthony Chamier; but his appointment at the Savoy prevented his residence there.

In 1760, he translated into French, Lord Lyttelton's "Dialogues of the Dead," which on the 5th Dec. he presented to the Princess Dowager of Wales, and on the same day was himself presented to the King, on the occasion of the French Protestant churches offering their congratulations on his Majesty's accession to the throne. In the August of the year following, his brother, Gabriel Deschamps (from whom he had parted forty years before), came from Rouen to visit him, and remained in England some months. On the 14th December, 1761, he was again a member of the Deputation of the French Churches to congratulate the King and Queen on their marriage.

The last work upon which he bestowed attention, was a Dictionary of the French Language,[1] which he finished only in the April preceding his death, which took place in the parish of St. James's, Westminster, 23rd Aug., 1767, in the

[1] This work does not appear to have been published. A list of such of his works as were published, will be found in Appendix, No. V.

fifty-ninth year of his age: he was buried on the 29th of that month in the burial ground of St. Faith, adjoining St. Paul's Cathedral.

His wife, Judith Chamier (who died at Winchester, 27th Dec., 1801, æt. eighty), was co-heir, and became, in her descendants, sole heir of her family. They had issue,

1. John Ezechiel, of whom hereafter.

2. Dorothea Sophia, born 21st Sept., and bapt. at the Savoy, 17th Oct., 1755, marr. 1784, John Mackie, of Southampton, M.D. She died at Vevay, 9th March, 1819, and he died at Chichester, 29th Jan., 1831, leaving issue.

3. Jane Charlotte, born 19th Nov., and bapt. at the Savoy, 14th Dec., 1756, died 10th May, 1757.

4. Jane Marian, born 27th Sept., and bapt. at the Savoy, 24th Oct., 1758, died 18th May, 1759.

5. Susan Judith, born 1st, and bapt. at the Savoy 9th Oct., 1759, marr. 28th Dec., 1812, Thomas Cave Winscom, B.D., Vicar of Warkworth, county of Northumberland, and died 19th Dec., 1820.

6. Robert Joshua, born 23rd Oct., and bapt. at the Savoy, 18th Nov., 1762, died an infant.

JOHN [EZECHIEL] DESCHAMPS, afterwards CHAMIER, son and heir, born 30th May, and bapt. at the Savoy, 4th June, 1754. He was placed at the Charter House, on the foundation, at the age of ten years, his father having received a nomination from Queen Charlotte.[1] Here he was the contemporary of Manners Sutton, Archbishop of Canterbury, Lord Ellenborough, and Bishop Majendie. The latter amiable prelate was often heard to say, that he considered Chamier the best Latinist he ever knew; and when speaking of his early education, used to observe that, although, even as a boy, he might be inferior in acuteness of mind and strong natural abilities, to the future Lord Chief Justice, yet that, in point of elegant scholarship and knowledge of ancient and modern literature, he surpassed all his school-fellows. There were in the pos-

[1] About the same time, and through the same patronage, Dr. Majendie (afterwards Bishop of Bangor) became a scholar at the Charter House. His father had, at the instigation and recommendation of Mr. Deschamps (her countryman) been appointed to teach the Queen the English language, in which he succeeded perfectly, and both families were afterwards patronized by their Majesties. Mr. Deschamps (the son), in after life, could recall to mind his introduction, when very young, to the King and Queen, and their conversing with him in French.

session of his family, several beautiful translations from Roman, Greek, French, and Italian authors, as well as many original compositions, displaying extraordinary taste and ability, which were produced by him before the age of sixteen. At that period, instead of proceeding to the University, we learn, from an account given by himself, to his son, that having no relish for clerical habits, he became anxious for a more independent career; and his mind, from the consequences of reading and conversing about the East Indies, had become fixed with the desire of going thither: he therefore pressed his uncle, Anthony Chamier (then Deputy Secretary at War), for a nomination to India; his uncle, at first, resisted, but at length obtained for him a writership. From the year 1772 to 1805, he was employed in the civil service of the Company at Madras, and filled most of the principal situations in the political, revenue, and commercial branches, until, after holding the office of Chief Secretary for some time, he was appointed a member of the council at that Presidency.[1]

Honourable as was his public life, his private

[1] Some extracts from the records of the government of Fort St. George, concerning this gentleman, will be found in Appendix, No. VI.

virtues were equally conspicuous: liberal and generous in the extreme, he showed himself on all occasions a zealous patron and an active friend. In India, patronage may be said to take a more munificent form than it does in this country; and Mr. Chamier's station in the government enabled him to promote the deserving efforts of many youthful aspirants for fame and fortune, who, but for his kind offices, judicious introductions, and pecuniary aid, might have languished in obscurity, or pined in want.

On his return to England he settled in the parish of St. George, Hanover Square, actively supported several of the public metropolitan institutions, became Treasurer of St. George's Hospital, and served the office of Churchwarden, with Lord Amherst, in the year 1819.

Mr. Chamier retired early from the world, and confined himself for many years to the tranquil enjoyments afforded by a well selected library,[1] and a domestic circle devoted to his

[1] This valuable and extensive collection, rich in historical memoirs, statistics, &c., was sold by auction, by Mr. Evans, in Pall Mall, on the 9th May, 1831, and two following days, by order of the executors, Henry Arthur Broughton, and George Gowan, Esquires.

comfort and happiness. But though his habits and peculiarities in retirement were those of a philosopher and a man of science, it is deeply to be lamented that he did not yield to the advice of his excellent brother-in-law, Mr. Porcher, M.P. for Sarum, and his old and valued friends, Sir John Hippesley and Mr. Dick, not to withdraw entirely from public life, whilst he was in full possession of all his faculties, and of a greater portion of health than falls to the lot of one in a thousand of those who have passed the best part of their lives in an eastern clime. Had he permitted himself to be put in nomination a second time for the India direction, there could have been little doubt of his success, as he was universally allowed to unite a perfect knowledge of business, and a talent for composition, with the most dignified and polished manners.

Although descended from the fiercest Calvinists, both on his father's and mother's side, his descent did not influence his religious opinions; for his leaning was more to the doctrines of Arminius than to those of the intolerant Reformer of Geneva. Grotius was his favourite author; and, like Leibnitz, he considered him

as the best interpreter of Scripture at the period in which he wrote.

Mr. Chamier never courted literary reputation; but he was tempted, at the solicitation of some scientific friends, to publish a Meteorological Journal, about 1787, in one vol. 4to, which has become exceedingly scarce.

His epistolary style was a model of perfection —easy, elegant, and playfully satirical, abounding in that pungent sort of wit for which his family was celebrated, yet less caustic than his conversation, which occasionally, to a stranger, might appear tinged with spleen.

It was not till Mr. Chamier had completed his 75th year that he began to feel symptoms of decay. He had hitherto enjoyed an extraordinary length of uninterrupted health, to which the abstemiousness of his diet in all climates greatly conduced: but his bodily strength began now visibly to decline, and he died at his house in Park Crescent, 23rd Feb., 1831, and was interred in the burial-ground of St. Georges, Hanover Square.[1]

By a Royal License, 20th October, 1780, he

[1] The above account of John Chamier, esq. is taken from the "Annual Biography," for 1833.

had taken the name and armorial bearings of CHAMIER, in pursuance of directions to that effect contained in the will of his maternal uncle, Anthony Chamier, esq., before named, who left him sole heir of his property and estates.

Mr. Chamier married at Madras, 1st Oct., 1785, Georgiana Grace, eldest daughter of Admiral Sir William Burnaby, bart., (who had been so created 31st Oct., 1767). By this lady (who died 14th May, 1826, and was buried at Stoke, near Godalming, county of Surrey), he had issue,

1. Georgiana-Sophia, married at St. George's, Hanover Square, 20th Sept., 1814, Thomas Duer Broughton, Colonel in the Bengal Army, who died 16th Nov., 1835.

2. Charlotte Grace, died unmarried at Braywick Lodge, county Berks, 20th Jan., 1805.

3. Harriet-Emma, married at St. George's, Hanover Square, 18th Jan., 1813, George Gowan, of the East India Company's Civil Service at Madras, and has issue.

4. Caroline-Louisa, married at St. George's, Hanover Square, 7th June, 1813, Robert Edwards Broughton, of Melcombe Place, Dorset Square, Barrister at Law, and Police Magistrate

at Mary-le-bone (brother of Colonel Thomas Duer Broughton) and has issue.

5. Frances-Amelia, married at Walcot Church, Bath, 29th Jan., 1818, Rev. George Porcher, of Redgrave Hall, county of Suffolk, sometime of Oakwood, county Sussex, and has issue.

6. George-Fitzwilliam Chamier, of the Bombay Civil Service, married at Baroda, in the Bombay Presidency 7th May, 1812, Mary Catherine, daughter of Charles Evans of London, and died at Bombay, 3rd Jan., 1816, leaving an only child,—Georgiana-Maria.

7. Charles Chamier, died young, 2nd Jan., 1809, and was buried, at St. James's, Westminster.

8. Henry Chamier, of whom hereafter.

9. Frederick Chamier, a Commander in the Royal Navy, and a Magistrate for the Counties of Essex and Herts,—the Author of a series of Nautical Novels,[1] as also of a continuation of James's Naval History to the Battle of Navarino, and a Review of the French Revolution of 1848, married at Esher, county Surrey, 30th

[1] Captain Chamier's novels are:—Life of a Sailor—Ben Brace—Spitfire—Arethusa—The Gamester—Jack Adams—Perils of Beauty—Kœnigsmark—The Unfortunate Man—Tom Bowling.

April, 1832, Elizabeth, daughter of John Soane, esq., and grand-daughter of Sir John Soane, R.A., Professor of Architecture in the Royal Academy, and has issue, an only daughter,—Maria-Eliza.

10. Rev. William Chamier, Minister of the English Episcopal Church at Paris, married, October, 1834, Emily daughter of Thomas Crookenden, of Rushford, county of Suffolk, and has issue,

1. Charles Chamier, born at Bombay, 23rd, and died 30th July, 1835.

2. William Brook Chamier, born at Leamington, county of Warwick, 23rd June, 1839.

3. Edward Chamier, born at Weymouth, county of Dorset, 3rd Sept., 1840.

4. George Chamier, born at Cheltenham, county of Gloucester, 8th April, 1842.

5. Daniel Chamier, born at Woodthorp, near Wakefield, county of York, 17th May, 1843.

6. Anthony Frederick Chamier, born at Brighton, county Sussex, 8th Jan., 1846.

7. Charles Chamier, born at St. Germain-en-Laye, 29th May, 1849.

11. Edward Chamier, of the Bombay Civil

Service, born 16th Jan., 1807, married 19th Oct., 1833, Fanny Sewell, and died S.P. at Cannanoor, 1st Jan., 1836; his widow remarried 20th Nov., 1838, John Hamilton Gray, Lieut. 13th Light Dragoons, and died 1841.

Henry Chamier, Esq., eldest surviving son, proceeded to India in the service of the East India Company, in 1813, and was early distinguished for his acquirements in the Oriental Languages, and talents for business. In 1826 he was selected by Sir Thomas Munro for the office of Secretary to the Government of Fort St. George, and appointed to accompany that great Statesman during his tour through the Southern Provinces, in the same year. Afterwards held the office of Secretary to Government in every department in succession, and at one time, during a temporary emergency of the Service, discharged the entire duties of all the Civil Departments of the Secretariat,[1] together with those of the Superintendent of Pensions, for six months. He succeeded to the post of Chief Secretary to Government in 1831, which he held for twelve years, and was then appointed a

[1] Minute of the Hon. Charles Harris, Member of Council, dated 12th Dec. 1832.

Member of the Government, retiring upon the expiration of the prescribed term of service in that capacity, from the administration in India, after a period of thirty-five years, spent there in public employment.

It is remarkable, and, it is believed, there is no other instance of the kind on record, that the son should have followed precisely the steps of the father, in holding and discharging, with repeated instances of recorded approbation,[1] the duties of the two highest offices of the State in India, namely, those of Chief Secretary, and Member of the Government.

Mr. Chamier married, first at the Cathedral, Madras, 17th April, 1816, Anne Antoinette Evelina, daughter of John Thursby, esq., of the E.I.C.S. at Madras, by whom (who died 18th Nov., 1837,) he had issue,

1. Georgiana-Grace, married at Madras, 22nd April, 1835, John Chardin Wroughton, esq., of the Madras Civil Service, and died 6th Dec., 1847, leaving issue.

2. Harriet-Maria, married at Madras, 12th

[1] A few extracts from several notices on the Public Records, of the services of this gentleman will be found in Appendix No. VII.

January, 1838, John Richmond, esq., of the Madras Medical Establishment, and has issue.

3. John Henry Chamier, born 27th April, 1819, died an infant at sea, on board the "Woodford," 4th March, 1822.

4. Dora-Maria-Evelina, died an infant at Paris, 27th April, 1823.

5. Charles-Frederick Chamier, of the E.I.C. Civil Service at Madras, born 13th April, 1825, married at Coonoor, in the Madras Presidency, 26th June, 1849, Florence-Letitia-Frederica, daughter of Captain T. Brown, of the Bengal Army, by whom (who died 1st September, 1851) he had a son, Henry, born 17th April, 1851.

6. Virginia-Matilda, married at Madras, 18th December, 1844, James Kellie, esq., of the Madras Medical Establishment, and has issue.

7. Edward Chamier, born 30th Aug., 1829, died young, 12th Feb., 1831.

8. Fanny Virginia-Evelina, married at Madras, 3rd June, 1847, James Whistler, Captain 6th Regiment of Madras Light Cavalry, and has issue.

9. Francis Edward Archibald Chamier, Ensign 26th Bengal Light Infantry, born 13th May, 1833.

10. Stephen Henry Edward Chamier, born 17th Aug., 1834.

11. Henry John Frederick Chamier, born 22nd Dec., 1835, died young, 20th July, 1837.

Mr. Chamier married, secondly, at Madras, 26th Sept., 1839, Mary Elizabeth, daughter of General Sir Jasper Nicolls, K.C.B. Commander-in-Chief in India, and has issue,

12. Henrietta.

13. Edwin Francis Chamier, born 8th July, 1848.

14. Daniel Vansittart Chamier, born 22nd Oct., 1850.

BLAZON AND DESCRIPTION

OF

THE ARMORIAL ENSIGNS

OF

THE FAMILY OF CHAMIER.

Arms.—Azure on a Fesse Or between three Roses, one and two Argent, barbed and seeded proper, a human heart Gules between two branches in Saltire, the one of Palm the other of Cypress, also proper. The Arms, without the Branches in Saltire, were borne by the Family of Chamier previous to the Registration of the said Arms in the College of Arms, London, on which occasion the Branches of Palm and Cypress were by way of distinction placed on either side of the heart,

alluding thereby to the death of Daniel Chamier, Minister of the Gospel, who died a martyr's death, as described at page 39.

Crest.—On a Wreath of the colours, a Cubit Arm in bend, vested azure, charged with five Fleur-de-Lis in saltire Or, cuff Ermine, in the hand a Scroll, and thereon an Open Book, Proper, garnished Gold. This Crest was granted to the Arms of Chamier in commemoration of the services and writings of the above-named Daniel Chamier, on behalf of the Reformed Religion, particularly in reference to his having drawn up the Articles of the Edict of Nantes.

The arm, vested azure, with Fleur-de-Lis Gold, and Ermine Cuff, represents the Royal Arm of France;—the Scroll—the famous Edict of Nantes, promulgated by Henry the Great, in favour of his Protestant subjects;—the Open Book—the free exercise (by virtue of the said Edict) of that Religion which opens the Scriptures to all alike, and the spirit of which religion is further marked by the motto above,—"Aperto vivere voto."

Motto (beneath the Arms). — Fortis, generosus, fidelis.

APPENDIX I.

"RÉPONSE DE L'ASSEMBLÉE AU ROY.

"SIRE,

"Nous avons reçu par M. de Monglat la lettre qu'il a plu à vostre Majesté nous écrire, en laquelle nous entendons d'un côté, la perte signalée d'Amiens, et le déplaisir qu'en a receu V.M. Nous compatissons à votre douleur, comme vrays membres du corps dont vous êtes le chef, ne pouvant vous voir affligé, sans être affligez. Et il est juste et raisonnable que chacun se réunisse, pour courir à la deffense publique, et nous tiendrions pour indignes du nom François, voire du nom Chrétien, tous ceux qui voudroient manquer à ce légitime devoir; et en cette qualité nous maudissons le reste des rebelles et désobéïssans Ligueurs, qui au lieu de maintenir la liberté de leur patrie, la soumettent traîtreusement au joug de la servitude étrangère. Mais, Sire, que V.M. nous exhorte à cette réunion, et de nous dépoüiller des passions, nous ne le pouvons voir, sans nous plaindre du sinistre jugement qu'elle semble faire de nous; y étant taxez d'un crime dont nous sommes innocens: Nous qui n'avons d'autre but que de vivre ensemble vrays François, liez d'une mutuelle amitié et concorde: nous qui considérons si peu notre particulier,

que nous n'avons vie, ny biens, que nous ne soyons prêts d'employer pour le public, comme nous avons toujours fait. Nous admonester de nous tenir contens de ce qui nous à esté accordé, est chose non moins étrange, que contraire a l'éffet que V. M. désire de nous ; étrange, parceque V. M. nous a autrefois tant voulu de bien, qu'il est comme impossible qu'elle puisse vouloir notre mal ; contre, en ce que nous voulant persuader de la servir contre ses ennemis, elle nous persuade quand et quand de nous y rendre inutiles. Nous ne pouvons faire service à votre Majesté, si nous ne subsistons. Or nous ne pouvons ny être, ny subsister, si nous demeurons astraints aux dures conditions qu'on nous veut faire recevoir. Nous avons, dira-t-on, subsisté cy-devant avec beaucoup moins ; il est vray, mais la maladie est à sa crise : car d'un côté, ayant compâty tant que nous avons pu aux maux de l'Etat, et cédé tous nos intérêts pour le secourir et pour le relever, nous avions espoir quand il auroit meilleure fortune, de l'avoir aussi meilleure ; comme nos ennemis nous opprimeront sans delay, si par votre Majesté nous ne sommes pourvus des choses nécessaires à notre conservation, c'est pour cela que nous opiniâtrons, Sire, et que nous voulons opiniâtrer sans dessein aucun de tenir les esprits en suspens, par nos nouvelles demandes. Ne sommes-nous pas Chrétiens, Sire ? Pourquoy nous veut-on ôter la liberté de prier Dieu ; le Pape souffrira que les juifs renient notre seigneur dans Rome, et il ne souffrira pas que nous l'adorions publiquement en France. Les dixmes ont été de tous temps ordonnez pour les pasteurs du peuple, et nous sommes contraints de bailler les nôtres à

nos ennemis mortels. De céder maintenant à la qualité des affaires les choses que nous avons tant de sujet de poursuivre, *ou de les remettre à un autre temps*, deux choses nous en empêchent ; l'une, qu'elles nous sont si absolument nécessaires, que nous périrons si nous en sommes privez : l'autre, que ce que nous penserions différer seroit autant de perdu. Car si nous regardons à la volonté de nos ennemis, elle ne fut jamais bonne en notre endroit. Il ne tiendra point à nous que les choses ne se terminent promptement, car ces longueurs ne nous servent, ny ne nous agréent. Aussi nous assurons nous, que nos procédures justifieront si bien la sincérité de nos intentions, qu'on ne nous pourra donner le blâme de manquer au public, et postposer notre particulier au bien général de l'Etat. Que votre Majesté trouve donc bon, s'il luy plait, que nous procurions de l'affermir au plutôt, ou qu'elle l'affermisse elle-même ; qu'elle nous donne une Loy sous laquelle nous puissions vivre avec honneur, et nous répondrons hardiment pour tous ceux de la religion, qu'ils ne se démentiront jamais de la fidélité et obeïssance qu'ils luy doivent ; et n'aurons rien plus à cœur, que de courir tous sacrifier nos vies aux pieds de votre Majesté, contre l'ennemy commun de cet Etat. Nous aspirons à ce but, Sire, et l'espérons maintenant à meilleur droit que jamais, puisqu'il a plu à votre Majesté ordonner, pour nous y faire parvenir, des personnages de son Conseil, tant amateurs de la grandeur du royaume et repos d'iceluy. Nous la supplions très humblement leur vouloir commander derechef, de surmonter toutes difficultez, pour nous accorder les choses nécessaires. *Les*

ayant, nous protestons de nous contenter : comme aussi nous protestons de ne jamais consentir d'en être privez, pour n'être homicides de nous-mêmes, et auteurs de notre ruine propre ; à laquelle nous supplions votre Majesté s'opposer avec nous, aussi courageusement et avec autant d'affection qu'elle a fait autrefois.

" A Saumur le vingt-cinquiéme Mars, mil cinq cens quatre-vingts dix-sept, vos très-humbles, et très-fidèles sujets et serviteurs les Députez des Eglises réformées de France, assemblez a Saumur, et au nom de tous.

" Signé, CLERMONT, *Président*, et CHAMIER, *Secrétaire.*"

Histoire du Calvinisme ; à Paris, 1686, p. 281.

APPENDIX II.

Histoire de l'Edit de Nantes: Delft, 5 tomes, 1695.

1683. "Il fit condamner Chamier, jeune homme de vingt-huit ans, avocat à Montélimart à être roué tout vif. Il s'étoit trouvé au combat de Bourdeaux, mais surtout il étoit arrière petit fils du célèbre Chamier, qui avoit donné tant d'affaires à la cour sous les règnes précédens, par son zèle pour les églises. On ne douta point que ce péché original, ne lui eut fait autant de mal que son propre crime. Il souffrit ce cruel supplice avec une grande constance, quoique par une affectation barbare on eut fait dresser l'échafaut devant la maison de son propre père.—On lui offrit d'adoucir sa peine s'il vouloit se faire Catholique, mais il rejetta cette proposition avec beaucoup de courage."—tome v. p. 651.

Histoire du Fanatisme de notre temps, par De Brueys, Utrecht, 1737: tome 1er. Int. p. 72.

"En même temps Le Sieur Le Bret, Intendant du Dauphiné fit exécuter plusieurs chefs de rebelles, et d'autres, qui s'étaient rendus coupables de crimes atroces; entr'autres le Sieur Chamier fils d'un Avocat de Montélimart, &c., 1683.

Œuvres de Voltaire, par M. Beuchot, à Paris chez Le Fèvre 1830, tom. xx. p. 381.

1682. L'Intendant du Dauphiné fit rouer le petit fils du Pasteur Chamier, qui avoit dressé l'Edit de Nantes. Il est au rang des plus fameux martyrs de la secte, et ce nom de Chamier a été long temps en vénération chez le Protestants.

APPENDIX III.

FORTIS GENEROSUS
FIDELIS.

I. Gabriel Deschamps, eldest son (see p. 57), born 1703, was a Page to the Grand Duchess of Mecklenburg Strelitz, but at a very early period returned to France, and settled eventually at Rouen, where he held the government appointment of "Controleur des Actes;" he visited his brother in England in 1761, after a separation of forty years. He died in 1778. By his wife, Marie d'Eyma of Bergerac (to whom he was married in 1726, and who died in 1786) he had issue :—

1. Jacques Deschamps (de St. Amand), born at Bergerac in 1741, was Director and Receiver-General of the "Domaines et Bois" of Berry at Bourges, and subsequently one of the Administrators-General; a more particular account of him, as extracted from the "Journal

des Débats," of the 11th May, 1826, will be found in Appendix, No. IV. He died at Paris, 6th May, 1826, having married at Bourges, 1790, Marie de Maussabré of Berry (who died at Orleans in the prime of life), and had issue, *Emile Deschamps*, born 20th Feb., 1791, and *Antoni Deschamps*, born 12th March, 1800, both of whom are literary men; and the former has been for many years distinguished as a poet and author of considerable merit.[1]

2. Charles Jean Baptiste Deschamps (de Tresfontaines) an officer in the regiment of Bouillon, married Madlle. Fabre, of Nismes, but had no issue; he was guillotined in 1794.

3. Louis Deschamps, of Paris, married Madlle. de Chazal de Forcy, and died 1795; ancestor of the family of Deschamps, Destournelles.

4. Gabriel Deschamps, died 1764, aged 19.

5. Jacques Gabriel Deschamps (de la Tour), born at Rouen, 1747, was Director and Receiver-General of the Royal Domains in Burgundy; emigrated in 1790, and was attached to the Britannic Legation in Switzerland. He died at Besançon (dep. of Doubs), 16th June, 1834, and was there buried, having married, in 1778, Madlle. de Riboux (who died 27th June, 1840), and had issue, one daughter, *Marie-Antoinette*, who died unmarried; and one son, *Jacques Louis Auguste Joseph Deschamps* (de la Tour), now living at Milford near Lymington, Hants; married to Anna Maria, daughter of Stanley

[1] M. Emile Deschamps is the author of several Comedies and Operas, and has translated Shakspeare's tragedies of Macbeth, and Romeo and Juliet.

George Heywood, Captain in the 1st Reg. of Foot Guards, by whom he has issue an only child, Auguste Jacques Deschamps, born 1825.

6. Prosper Deschamps, died unmarried, 1798.

7. A daughter, died an infant.

8. . . . . A nun at Bergerac, died 1795.

9. Louise, married . . . . Wieiltz, de Boisjolin of Normandy, and died 1781, leaving issue.

10. Thérèse, married Guérard de Bergère, of Champagne, and died 1805, leaving issue.

11. Rose, a nun at Rouen, died 1796.

12. Marie, married . . . . . de la Brunerie, and died in childbed of her first child, aged 25.

II. Jacques Deschamps, Minister of the Gospel, born at Butzow, 1708, was, with his younger brother John, educated at Geneva, and was, like him, a pupil of Dr. Wolff. Upon their father's death in 1730, the appointment so lately conferred upon him, was transferred to his son James, who continued to reside at Berlin. He had two children, viz., a daughter, who was the wife of M. Le Febre, an officer of engineers in the Prussian service; and a son, who was an officer in the armies of the Great Frederic, who bestowed on him several marks of favour, on account of the bravery he had evinced, and the wounds he had received.

III. John Deschamps, who settled in England.

IV. Antoine Deschamps, born about 1711, received his commission as an ensign in the service of Saxony, at the age of twenty years; he was a captain of cavalry in the period of Frederic the Great's campaigns in Silesia in 1745, in the course of which he

received four wounds, was made prisoner, and pillaged of all he possessed. His wife was the Countess de Lowendall, and he died lieutenant-general of the armies of Poland.

V. SOPHIE, only daughter of the Rev. John Deschamps, was the wife of M. Simon, Minister of the Gospel at Berlin.

APPENDIX IV.

Journal des Débats, 11th May, 1826.

La mort vient d'enlever à sa famille et à ses nombreux amis l'un des vieillards les plus aimables et les plus vertueux de notre époque, M. Jacques Deschamps, ancien administrateur des domaines, qui, à l'age de quatre-vingt cinq ans, avoit conservé toute la grace et toute la vivacité de son esprit. Né à Bergerac en 1741, M. Deschamps, fit ses études aux colléges de la Flêche et de Louis le Grand, et entra, à l'age de dix-huit ans, dans la Ferme générale, où plusieurs membres de sa famille occupoient les places les plus distinguées. Ses talents lui procurèrent un avancement rapide, brillant, et mérité. Appelé à Paris, où il venoit d'être nommé Administrateur, il traversa les époques orageuses de la Révolution, sans que la droiture de son âme et la fermeté de son caractère se démentissent un seul instant; momentanément compris dans une réduction des Administrateurs des Domaines, il fut rappelé à ses fonctions par les soins de M. Du Châtel, alors Directeur-Général, et dont l'ancienne amitié lui avoit toujours été si précieuse :—

M. Deschamps s'étoit marié à Bourges en 1790, avec Madlle. de Maussabré, d'une famille distinguée de la province; il la perdit en 1801, après en avoir eu deux fils qui lui survivent pour l'imiter et le pleurer.

Lié pendant sa jeunesse avec J. J. Rousseau, Lemierre, Ducis, Thomas, sa maison, dans les derniers temps de sa vie, étoit devenue le rendez-vous de presque tous nos jeunes littérateurs qui disputoient à ses enfans le droit de l'entourer et de le chérir ; ils ont voulu qu'un dernier hommage consacrât leur tendresse et leur respect, ils ont accompagné son cercueil jusqu'au cimetière où repose sa dépouille mortelle, et M. Alexandre Soumet, de l'Académie Françoise, a prononcé sur sa tombe le discours suivant : " Les grands exemples de vertu ne sauroient rester trop long-temps sous les yeux des hommes ; aussi Dieu a rendu longue la vie de celui que nous pleurons, parcequ'elle étoit belle et utile. Vous l'avez tous connu comme moi, Messieurs, ce vieillard dont toutes les facultés d'aimer et de penser étoient si profondes et si actives : qui avoit tant observé sous tant de règnes différens, et qui n'avoit rien oublié de tout ce qui peut rester dans la mémoire d'un homme de bien. Dès sa plus tendre jeunesse, il avoit su allier à l'honorable gravité des devoirs administratifs, l'aimable délassement des muses ; mais ses amis les plus intimes étoient seuls dans le secret de ses spirituelles productions, car ses affections suffisoient à son bonheur, il n'avoit pas besoin de la gloire. Combien de fois n'avons nous pas demandé des conseils à cet esprit éclairé, qui n'avoit de son age que l'expérience ! combien de fois n'avons nous pas été chercher des consolations auprès de cette âme ardente et pure, sans cesse rajeunie par la tendresse paternelle et les sentiments dévoués ! Nous étions pour lui comme une nouvelle famille, lorsque nous lui offrions un hommage littéraire, c'étoit en même temps

un hommage filial, et nous comprenions mieux à ses côtés les honneurs que l'antiquité rendoit à la vieillesse ; mais l'homme le plus vertueux n'a point de défense lorsqu'il faut descendre au tombeau. Il nous a été enlevé au milieu de nos larmes, lui qui n'en avoit jamais fait répandre ; il a fui ses enfans, lui qui les attendoit toujours : nous l'avons contemplé sur la couche de douleur dont il ne devoit plus se relever, et nous nous sommes convaincus que la paix étoit pour le juste.—Agé de quatre-vingt cinq ans, il n'a trouvé dans ses souvenirs aucun sujet d'inquiétude. Il est allé vers son Dieu, le front serein comme à la rencontre d'un ami, et les derniers momens de ce respectable vieillard ont été aussi calmes que sa longue vie, tant composée d'utiles travaux, d'intéressantes études, de bonnes œuvres et de tendres affections."

Il est mort à Paris, le 6 Mai, 1826.

APPENDIX V.

List of the works of the Rev. John Deschamps, from "La France Littéraire, ou Dict. Bibl." à Paris, 1827.

Logique, ou Réflexions sur les forces de l'entendement humain, &c. traduite de l'allem. 1736.

Recueil de nouvelles pièces sur les erreurs de la philosophie de Wolff. Leipsic, 1736-7, 2 tom.

Recueil de cinq sermons, trad. de l'allem. (1739.)

Le Roi Philosophe, trad. du lat. (1740.)

Sermons sur divers textes, &c. Berlin, 1740.

Cours Abrégé de la philosophie Wolfienne, en forme de lettres. Amsterdam, 1743-7, 3 tom.

De la Conversion de Saint Paul, trad. de l'anglais (1750).

La Religion Chrétienne, prouvée par le Raisonnement. 1753.

Dialogues des Morts, trad. de l'anglais (1760).

M. Deschamps a fourni plusieurs extraits à la "Nouvelle Bibliothèque Germanique," et à la "Bibliothèque Impartiale;" il a composé presque tous ceux qui roulent sur la religion dans le "Journal Britannique" de Maty; il a fourni pendant plusieurs années, au "Journal Encyclopédique" les articles littéraires de Londres.

APPENDIX VI.

EXTRACTS FROM THE RECORDS OF THE GOVERNMENT OF FORT ST. GEORGE, MADRAS.

Letter from Mr. Chamier to the Government of Fort St. George.

TO THE HON. THE GOVERNOR IN COUNCIL AT FORT ST. GEORGE.

"HONOURABLE SIR,

"Finding my health no longer equal to the laborious duties of my employ, I request your permission to resign my office of Military and Political Secretary at this presidency.

"The recorded approbation of my services, to be traced from the period* of Lord Macartney's resignation of the chair, in June, 1785, to the time of Sir Charles Oakley's taking charge in last October, will I trust justify the hope that I shall be thought worthy of a post of importance and trust, when such may become vacant; in the mean time I beg leave to prefer a request that I may be appointed to the vacant collectorship at Muglatore, to which I am induced to solicit a nomination, in the confidence that I shall be able to execute its duties, and have the means of improving my health in a situation of retirement.

* The period above alluded to, includes part of Lord Macartney's, the whole of Mr. Davidson's, of Sir Archibald Campbell's, of Mr. Hollond's, and part of Sir William Medows's Administration.

"I have presumed to make the above application, upon the idea that the Collectorship of Muglatore, being peculiarly circumstanced, might hereafter be vacated, during the unexpired period for which the country is let out, without prejudice to the Honourable Company's revenues.

"I have the honour to be

"With respect, &c.

(Signed) "JOHN CHAMIER."

Fort St. George, 17th December, 1790.

"The Board accept the resignation of Mr. Chamier, and think it incumbent upon them to express their high sense of the ability and diligence with which he has executed the duties of his office for a period of six years: Resolved, therefore, that the thanks of the Board be given to Mr. Chamier, for his conduct, and that his services be recommended to the favour of the Company."

General Letter to the Court of Directors, in the Military Department, dated 21st January, 1791.

(*Paragraph* 86.) "As a testimony of the high sense we entertained of the ability and diligence with which Mr. Chamier had executed the duties of his office for a period of six years, we returned him our public thanks, and informed him, that we should make favourable mention of him to your Honourable Court, which we now take the liberty to do, and to assure you that his past services merit your particular notice."

General Letter from the Court of Directors, in the Military Department, dated 9th February, 1792.

(*Paragraph* 33). "We have great pleasure in noticing the handsome testimonials for ability and diligence, given to Mr. Chamier on his resignation of the post of Military and Political Secretary."

Mr. Chamier was, in the latter end of the year 1791, appointed Chief of Vizagapatam, and remained in that situation until the conclusion of the year 1794, when the office of Chief was, in consequence of a new arrangement, abolished; he was then, without application on his part, transferred to the post of Collector of Revenue in the district of Masulipatam.

(Commercial Department.)

Letter from the Board of Trade to the Right Honourable Richard Earl of Mornington, K.P., Governor-General in Council.

"My Lord,

"At the request of Mr. Chamier, one of the Members of our Board, we beg leave to lay before your Lordship in Council, an application from him, to be permitted to resign his seat, preparatory to his intended departure for Europe.

"As Mr. Chamier's merits are well-known to Government, by whom they have been frequently noticed, it is not necessary for us to enlarge upon them, but we cannot avoid expressing our sincere regret at the resignation of a colleague, whose experience, activity, and

ability, have been highly beneficial to the interests of our employers.

"We have the honour to be, My Lord,

"Your Lordship's most obedient humble servants,

(Signed) "E. W. Fallofield.

"C. B. Dent.

"Robert Clerk."

Fort St. George, 20th May, 1799.

General Letter to England from the Government of Madras, in the Public Department, dated 19th Oct., 1799.

(*Paragraph* 53.) "In our letter from the Commercial Department, of the 9th of August last, we informed your Honourable Court that Mr. John Chamier had resigned his seat at the Board of Trade,[1] and we have since permitted that gentleman to proceed to England, by the way of China, in your ship Boddam."

(54.) "Mr. Chamier's general merits as a servant of the Company, having been stated on former occasions, must be known to your honourable Court: it will therefore be sufficient on the present occasion, to refer your Honourable Court to the records, and to the letters from this presidency on that subject."

[1] Mr. Chamier was appointed a Member of the Board of Trade in 1795.

General Letter from the Court of Directors in the Public Department, dated 10th June, 1801.

(*Paragraph* 4.) "Being desirous of availing ourselves of the services of Mr. Chamier, in the department of the Secretaryship, we have permitted him to return with his rank on your civil establishment, with the express view that the Company may benefit by his talents, experience, and knowledge in this department, which he formerly filled so much to the advantage of the Company, and his own credit; and direct that he be appointed to the office of Chief Secretary to the Government immediately on his arrival at Madras."

(5.) "We have also appointed Mr. Chamier a Provisional Member of Council, and to succeed to the first vacancy next to the appointments already made by us."

Copy of Lord William Bentinck's Minute, entered upon Mr. Chamier's recording his intended resignation of his seat in the Council.

"I cannot permit Mr. Chamier to retire from this Board, without expressing my regret at his intended resignation, and without requesting him to accept my warmest acknowledgments both on private and public grounds, for the assistance which I have derived from his council and support.

"The advice which I have received from Mr. Chamier, has appeared to me on every occasion to have

proceeded from a zealous desire to promote the interest of the Honourable Company, and to provide for the due execution of the orders of our superiors. It has also been extremely flattering to me, inasmuch as it has uniformly manifested a most lively interest in the success and credit of my administration.

"In the discussion of the very few points of importance respecting which Mr. Chamier and myself may have differed in opinion, the opposition which I have experienced from him has always appeared to me to have proceeded from the most upright and independent principles, and to have been regulated by the spirit and temper of a gentleman. It is particularly incumbent upon me to state what, I trust, will not be considered as a demerit on the part of a Member of this Board, that while his sense of duty has led him to discuss with me in private the minutest points, he has refrained from embarrassing the Government by recording objections which have occurred to him on trivial matters.

"I am aware of the little value which the liberal disposition of Mr. Chamier induces him to attach to common panegyric; but, I trust, that in the few words which I have deemed it my duty to record on the communication of his intention to return to Europe, he will recognize the language of gratitude and truth.

(Signed) "W. Bentinck."

Fort St. George, March 6th, 1805.

Minute of Mr. Petrie.

Madras, 7th March, 1805.

"I have great pleasure in recording my entire concurrence with the Right Honourable, the President, in the regret expressed by his Lordship at the intended resignation of Mr. Chamier; but, as that gentleman and myself have concurred in opinion upon every measure of importance, since he came into Council, I am precluded from expressing the approbation to which he is entitled for his public conduct during this interval, as I might be supposed to be indirectly praising my own. I request, however, that Mr. Chamier will accept of my testimony, after an acquaintance of many years, to the uniform tenor of his conduct in the different public situations he has held, to promote the interest of his Honourable employers, to support the authority of the Court of Directors, and to discharge his official duties with ability, honour, and integrity.

(Signed) "Wm. Petrie."

Public Letter from Fort St. George, dated 8th March, 1805.

(*Paragraph* 1.) "We have the honour to acquaint your Honourable Court, that Mr. Chamier has recorded a Minute, of which we transmit a copy for your information, acquainting us of his intention to embark for England in one of the ships under dispatch."

(2.) "The long services and approved merits of Mr.

Chamier are so fully known to your Honourable Court, that it would be impracticable for us, by any observation that we could state in this place, to add to the reputation already enjoyed by that gentleman. But we are assured that your Honourable Court will concur in the sentiments of sincere regret which we entertain in taking leave of a colleague with whom we have acted, with not less satisfaction to ourselves, than we trust advantage to the interests of the public service."

(3.) "Lord W. Bentinck and Mr. Petrie having recorded separate minutes expressive of their sentiments on this occasion, copies of them are transmitted numbered in the packets for your information; and we beg to refer to those minutes, as the channel through which we are desirous of conveying to your Honourable Court, a testimony of those feelings of cordial regard with which the public merits and private qualifications of Mr. Chamier have impressed us.

(Signed) "William Bentinck.
"John Francis Cradock.
"William Petrie."

APPENDIX VII.

EXTRACTS FROM THE RECORDS OF THE GOVERNMENT OF FORT ST. GEORGE, MADRAS.

Extract from a Minute of the Right Honourable Stephen Rumbold Lushington, Governor in Council, dated 23rd October, 1832.

"Being now in daily expectation of the arrival of my successor in this Government, I have great personal gratification in performing one of my last acts of public duty at this Presidency, by recording my sense of the valuable assistance I have received from the Chief Secretary. For the performance of all the important functions of his office, Mr. Chamier is eminently qualified by an intimate knowledge of the languages and habits of the people, and of the past records and recent measures of this Government, acquired during the varied course of his services in the provinces and the presidency. In every department of the Service, I have therefore derived the most important aid from the honourable zeal with which he has applied his experience, integrity, and ability for the public benefit."

Minute of the Honourable Charles Harris, Member of Council, dated 11th July, 1834.

"As this is the last day of my attendance in Council, having served in it five years, the period limited by the Honourable Court of Directors, I take the liberty of recording my opinion of the services of Mr. Henry Chamier, our Chief Secretary, not only out of respect

and approbation of his public conduct, but from a fear of his suffering in the estimation of the Home authorities, in consequence of the negligence and dilatoriness in his department, which have been censured in several dispatches lately received, *and which occurred before his time.*

"He was selected for the Secretariat by the Governor Sir Thomas Munro, in January, 1826, and has held every department in it since that date, videlicit, for eight years and a half, comprising my whole time in Council. I can therefore speak of him from personal observation.

"During the whole of the period above mentioned, he has not, even on occasions of severe affliction in his family, so far as I know and have been informed, been absent from his duty a single day.

"In addition to his own department as Chief, he holds that of the Public Secretary, and does the business of the Native Pension Office; and, for all this work, he has only one assistant, while his predecessors had two and sometimes three.

"Let it be imagined what his business must be under a Government of such extent, and of concerns so complicated; and let it also be considered that that business consists not only of the public records, but of demi-official correspondence, and visits that are incessant. To accomplish it he devotes not only the ordinary time for work, but those hours and days which others pass in recreation, thus sacrificing his comfort, and probably his health, to the public interests.

"Excessive as his business is, some failure in his endeavour to carry it on would be excusable, but it does

not appear to be imperfectly performed, or materially in arrears. For a length of time subsequent to his becoming Chief Secretary, he used to bring before the Board at every Council day, in addition to the current business, many papers of an old date, thus enabling Government gradually to get through what, from various causes, had been left undone. He thus not only did not commit the defaults complained of by the Honourable Court, but repaired them.

"It was at Mr. Chamier's suggestion that the Official paper styled "The Fort St. George Gazette" was established, a publication which has proved a great convenience to Government, and to every department throughout the territories of Madras, and has produced a profit besides paying its own expenses. The rules for the dispatch of business, appearing in that paper of the the 23rd of last November, by which so much time, labour, and stationery, have been saved, were likewise contrived, drawn out, and recommended by him.

"The knowledge of Mr. Chamier, so requisite for his present station, must have caused him deep and extensive study, and he possesses in an eminent degree the other essential qualifications of ability, zeal, and industry."

Extract from a Minute by the Honourable W. Oliver, on his retiring from Council, dated 23rd Feb. 1836.

"I should be wanting in justice, if I omitted on the present occasion to add my testimony to that which already appears on our records, of the zeal, diligence, and talents, which have so eminently distinguished Mr.

Chamier in the discharge of the highly important and responsible functions, which have from time to time devolved upon him, since I have had the honour of a seat at this Board. I consider this Government to be singularly fortunate in possessing an officer so well qualified as he has proved himself to be in every respect to conduct the business of any department, which the exigencies of the public service may be required to be entrusted to him.

"Every Member of Government must be sensible how much the efficiency of the officers superintending the several departments of the Secretariat, serves to lighten his labours and anxieties, and I should have done a violence to my feelings if I had omitted to express the high opinion which I have formed of the merits of those whom I have named, and to whom in truth I consider myself under deep obligations.

Extract from a Minute by the Right Honourable Sir F. Adam, K.C.B., Governor in Council, dated 4th March, 1837.

(*Paragraph* 5.) "From Mr. Chamier, Chief Secretary, I have at all times and on every occasion derived the most essential ready aid. The talents, ability and indefatigable zeal of this Gentleman, his great experience and intimate knowledge of the records of this Government and of every department of the Service, his aptitude for business, which is not to be surpassed, and his conciliatory deportment, render his services particularly valuable, and entitle him not only to my

most unqualified commendation, but also to my grateful acknowledgment."

Extract from a Minute of the Honourable G. E. Russell, Member of Council, dated 19th January, 1838.

"In this my last Minute, I hope I may be permitted to follow the example of those who have gone before me, and bear my testimony to the services of the Gentleman through whom all the business of the Government is conducted, by placing upon record my hearty concurrence in the sentiments expressed by my predecessors; and my belief that the Government was never more zealously or efficiently served than by the present secretaries, Mr. Chamier, Mr. Clerk, and Colonel Steel. In respect to Mr. Chamier, I am bound in justice, no less than gratitude, to add, that during the time I was employed in Goomsoor, and, from the pressure of the circumstances, and the constantly changing aspect of affairs, unable to report formally to the Government, my private communications to him were always attended to with a promptitude and readiness to further the public service, which tended in no slight degree to the success of the undertaking* in which we were engaged."

* The Goomsoor War.

LONDON:
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1852

[Courthope, William,] 1808–1866.

Memoir of Daniel Chamier, minister of the Refor
church; with notices of his descendants. London, Prin
by S. Bentley and co., 1852.

vii, 121 p. front. (fold. ms. geneal. tab.) 23cm.

Preface signed: William Courthope.
Interleaved with manuscript additions, corrections and marginal note
"Family of Deschamps": p. 56–91.

1. Chamier, Daniel, 1565–1621. 2. Chamier family. 3. Deschamps fa
1. Title.

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